

THE JOURNAL
OF THE MOSCOW
Patriarchate

ПРЕСЛЯДЖЕНИЕ БОГОСЛЯДА

ІСИС

Іаков

Іоанн



Creator of Heaven, Giver of light to the stars, ascendeth Mount Tabor this day to illumine Thy disciples with the light of Thy Divinity.

(Exapostilarion on Transfiguration)

1976

THE JOURNAL OF THE MOSCOW PATRIARCHATE

№8

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Telephone 246-98-48

*Editor-in-Chief: Archbishop PITIRIM of Volokolamsk,
Head of the Publishing Department
of the Moscow Patriarchate*

Pilgrims from Japan

 A group of nine pilgrims from the Japanese Autonomous Orthodox Church headed by the Rev. Iov Baba stayed in the Soviet Union from April 19 to May 4, 1976. At the invitation of the Moscow Patriarchate, Mr. S. Tanabe, a representative of the NHK, the Japanese TV company, arrived with the pilgrims to cover the Easter services to be broadcast in Japan.

The guests visited Moscow, Lvov, Pochaev, Kiev, Leningrad and Zagorsk where they got acquainted with the religious and cultural life of the cities. They also made a pilgrimage to the Trinity-St. Sergiy Lavra and the Pochaev Dormition Lavra where they venerated at the local shrines.

On April 21, the pilgrims were received by Bishop Khrisostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations.

On May 3, they had an audience with His Holiness Patriarch Pimen of Moscow and All Russia.

On May 4 the guests left for their homeland.

Catholic Guests from the GDR

The Catholic guests from the GDR—Bishop Gerhard Schaffran of Meissen, Prelate Weissbänder and the Rev. Walter—were in the Soviet Union from April 20 to 30, 1976. They visited Moscow, Zagorsk and Leningrad.

On April 21 the guests went to the Department of External Church Relations and were received by Metropolitan Yuvenaliy of Tula and Belev.

On April 22, Maundy Thursday, the guests attended Divine Liturgy celebrated by His Holiness Patriarch Pimen in the Patriarchal Cathedral of the Epiphany.

In the evening and on the following day they went to the Church of Sts. Peter and Paul in Lefortovo, the All Saints Church at Sokol, and the Resurrection Church in Sokolniki.

On April 24, Holy Saturday, Bishop Gerhard Schaffran and those accompa-

nying him left for the Trinity-St. Sergiy Lavra, where they attended the Paschal services and saw the sight of the cloister. They attended Easter Matins in the Dormition Cathedral and Divine Liturgy in the Church of the Protecting Veil of the Moscow Theological Academy. After Divine Liturgy, Archbishop Vladimir of Dmitrov Rector of the Moscow Theological Academy and Seminary, invited Bishop Gerhard Schaffran and his party to the fraternal Paschal meal, after which the guests departed for Moscow.

In the afternoon, Bishop Gerhard Schaffran and those accompanying him celebrated Mass in the Catholic Church of St. Louis in Moscow. In the evening they left for Leningrad.

On April 26, Easter Monday, the visitors attended All-Night Vigil led by Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch of Western Europe, in the Holy Trinity Cathedral.

On April 28, they were received by Metropolitan Nikodim. On the same day they left for Moscow.

Bishop Gerhard Schaffran and those accompanying him had an audience with His Holiness Patriarch Pimen of Moscow and All Russia on April 29.

In the afternoon Bishop Khrisostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, held a reception in their honour.

On April 30, Bishop Gerhard Schaffran and his party left for Berlin.

Catholic Guests from the FRG

At the invitation of the Moscow Patriarchate, Monsignor Dr. Albert Rauch and Dr. Klaus Wierwohl (Roman Catholic Church in the FRG) stayed in the Soviet Union from April 20 to 30, 1976. The guests visited Moscow, Odessa and Kiev and got acquainted with the religious and cultural life of the cities.

On April 21, they were received by Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations.

On April 22, Maundy Thursday, Monsignor Dr. Albert Rauch and Dr. Klaus Wierwohl were present at the Divine Liturgy led by His Holiness Patriarch Pimen of Moscow and All Russia in the Patriarchal Cathedral of the Epiphany. In the evening they attended the service at the Resurrection Church in Sokolniki.

On April 23, the guests left for Odessa. On April 24, they visited the Odessa monastery, got acquainted with the life of the Odessa Theological Seminary and were received by its rector, Archpriest Aleksandr Kravchenko. On that day the guests from the FRG visited the Catholic Church of St. Peter in Odessa.

On Easter night, Monsignor Dr. Albert Rauch and Dr. Klaus Wierwohl attended the Paschal Matins and Divine Liturgy led by Metropolitan Sergiy of Kherson and Odessa in the Dormition Cathedral.

On April 25, Metropolitan Sergiy held an Easter reception at his residence. Monsignor Dr. Albert Rauch and Dr. Klaus Wierwohl were also present.

On April 26, the guests attended

Divine Liturgy led by Metropolitan Sergiy in the Holy Trinity Church of the Alexandrian Podvorye. After the service Archimandrite Grigorios Mudzuris, Exarch of the Alexandrian Patriarch, gave a dinner at the Podvorye attended by Metropolitan Sergiy, Monsignor Dr. Albert Rauch and Dr. Klaus Wierwohl.

In the evening the guests attended the service led by Metropolitan Sergiy in the Dormition Cathedral. That same day they left for Kiev.

In Kiev, the guests got acquainted with the religious and cultural life of the city, visited churches and were received by Bishop Varlaam of Pereyaslavl-Khmelnitsky, Vicar Bishop of Kiev Diocese.

Upon their arrival in Moscow on April 29, Monsignor Dr. Albert Rauch and Dr. Klaus Wierwohl were received in audience by His Holiness Patriarch Pimen of Moscow and All Russia. Archpriest Prof. Nikolai Gundyaev, Deputy Head of the Department of External Church Relations gave a luncheon in their honour on that day.

On April 30, the guests from the FRG left for home.

Russian Orthodox Pilgrimage to the Holy Land

Members of the Russian Orthodox Church made a pilgrimage to the Holy Land from June 10 to 23, 1976. The pilgrim group included Archbishop Filodrom of Kharkov and Bogodukhov, Acting Exarch to Central and South America; Bishop Germogen of Kalinin and Kashin; Archpriest Leonid Kuzminov, Rector of the Dormition Church in the Novodevichy Convent; Archpriest Viktor Golubev, Rector of the Holy Trinity Church in Leningrad; Proto-deacon Vasiliy Dyolog of the Annunciation Cathedral in Kharkov; V. A. Chukalov, Head of the Chancellery of the Department of External Church Relations, and B. A. Nelyubov, Professor at the Moscow Theological Academy. The pilgrims spent the first day in Bucharest, where they saw churches and monasteries and visited the seminary.

On June 11, the pilgrims arrived in Jerusalem. They made obeisance at the

Life-Giving Holy Sepulchre and other Christian shrines. Every day, at night or early in the morning, they celebrated Liturgy, and spent the day venerating at holy shrines and paying fraternal visits.

Besides Jerusalem and its environs the pilgrims went to Bethlehem, Nazareth, Tiberias, Haifa, Jaffa, Jericho as well as to the Jordan River and to Holy Mount Tabor.

His Beatitude Patriarch Benedictos I of Jerusalem and All Palestine warmly received the envoys from the Russian Orthodox Church. The pilgrims called on the heads of the Armenian and Catholic Churches in Jerusalem, Orthodox and non-Orthodox missions and Dr. Yitzchak Rafael, Minister of Religious Affairs of Israel.

On June 13, the patronal feast of the cathedral of the Russian Orthodox Mission in Jerusalem, a reception was held after Liturgy.

On June 20, Consul L. A. Tauren of Finland gave a reception in honour of the pilgrims; H. E. Matti Kahiluoto, the Finnish Ambassador, was also present. In the evening of June 21, Archbishop Nikodim, head of the delegation, gave a farewell reception in return.

The pilgrims were seen off, as they had been met, by representatives of the Jerusalem Patriarchate, by Dr. R. Kagan, Director of the Christian Department of the Ministry of Religious Affairs and his deputy, D. Rosling. The press, radio and TV gave a wide coverage to the pilgrims' visit to the Holy Land.

On their way back, the Russian pilgrims stopped over again at Bucharest where they enjoyed the hospitality of the Romanian Church, and in the evening of June 23 they returned home via Prague.

IN BRIEF

A delegation from the Bundesrat (FRG) headed by Herr A. Oswald, President of the Bundesrat, Prime Minister of Hessen, and activists of the "USSR-FRG" Friendship Society met in the Moscow House of Friendship with the Peoples of Foreign Countries on April 28. Among the participants in the meeting were Bishop Khrisostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, Archpriest Maffei Stadnyuk, secretary to His Holiness the Patriarch, and Archpriest Arkadiy Stanko, Rector of the All Saints Church in Moscow.

* * *

The Rev. Julio Garcia, Dean of the Moscow Patriarchate Parishes in Mexico, stayed in the Soviet Union from April 29 to May 11, 1976, and visited Moscow, Kharkov, Kiev and Zagorsk. In Kharkov, Father Julio Garcia saw various churches. He took part in the services led by Archbishop Nikodim of Kharkov and Bogodukhov, Acting Patriarchal Exarch to Central and South America, who presented Father Julio with a pectoral cross—a patriarchal award. In Kiev, he visited the Protecting Veil Convent, and was received by Bishop Varlaam of Pereyaslav-Khmelnytsky, Vicar Bishop of Kiev Diocese. Upon returning to Moscow, Father Julio continued his acquaintance with the religious life of the capital. He attended the celebrations for the 30th anniversary of the Department of External Church Relations of the Russian Orthodox Church, which were held in the Trinity-St. Sergiy Lavra. On Sunday, May 9,

he officiated at Divine Liturgy celebrated by His Holiness Patriarch Pimen in the Patriarchal Cathedral of the Epiphany.

On May 11, the Rev. Julio Garcia left for Mexico.

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On May 21, 1976, Archpriest Prof. Nikolai Gundyaev, Deputy Head of the Department of External Church Relations, received Sir John Lawrence, Chairman of the "Great Britain-USSR" Association and Mr. John Roberts, director of the same.

* * *

On May 31, 1976, the 3rd All-Union Conference of the Institute of Soviet-American Relations took place in the House of Friendship with Peoples of Foreign Countries in Moscow. The participants in the conference heard and discussed report on the institute's work by its president Academician N. N. Blokhin, of the USSR Academy of Medical Sciences. The institute's new managing board was elected. Academician Blokhin was re-elected president of the organization. Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, took part in the conference work and was elected vice-president of the Institute of Soviet-American Relations.

* * *

On June 8, 1976, a conference of the Palestinian-Russian Society of the USSR Academy of Sciences took place. Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations and member of this society, read a report on "The External Relations of the Russian Orthodox Church".

* * *

At his Moscow residence on June 10, 1976, His Holiness Patriarch Pimen of Moscow and All Russia received H. E. Belachew Asrat, the Ethiopian Ambassador Extraordinary and Plenipotentiary to the Soviet Union. Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, and Archpriest Maffei Stadnyuk, secretary to His Holiness, were present at the audience.

Archpriest Aleksandr Andreyevich Veteles, Doctor of Theology and one of the oldest professors at the Moscow Theological Academy, passed away on June 28, 1976, in the 84th year of his life, after a grave illness. The funeral service for Father Aleksandr was conducted on June 30 by Archbishop Pitirim of Volokolamsk in the Church of the Dormition, Novodevichy Convent, Moscow.



Services Conducted by His Holiness Patriarch PIMEN

M A Y

On May 16 (3), 23 (10), 30 (17), the 4th, 5th and 6th Sundays after Easter, Sunday of the Paralytic, of the Woman of Samaria, and of the Blind Man, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

On May 22 (9), the Feast of the Translation of the Relics of St. Nicholas the Miracle Worker, His Holiness Patriarch Pimen celebrated Divine Liturgy in the Patriarchal Cathedral of the Epiphany together with Metropolitan Yuvenaliy of Tula and Belev, and Bishop Iov of Zaraisk. On the eve of the feast, His Holiness the Patriarch conducted All-Night Vigil with the same hierarchs and Metropolitan Justin of Moldova and Suceava, Bishop Antoniy of Ploesti (Romanian Orthodox Church), and Bishop Melkhisedek of Penza and Saransk. During Liturgy the Ektene for the Dead was said for the repose of the soul of Protopresbyter Nikolai Kolchitsky (†January 11, 1961).

J U N E

On June 2 (May 20), the Apodosis of Easter and the Feast of the Invention of the Relics of St. Aleksiy of Moscow, His Holiness Patriarch Pimen celebrated Divine Liturgy in the patriarchal cathedral with Archbishop Pimir of Volokolamsk and Bishop Serapion of Irkutsk and Chita; on the eve, His Holiness the Patriarch conducted All-Night Vigil with the same hierarchs and Metropolitan Serafim of Krutitsy and Kolomna.

On June 3 (May 21), the Feast of the Ascension of Our Lord and the Feast of the Vladimir Icon of the Mother of God, the enthronization day of His Holiness Patriarch Pimen (1971), festal services were celebrated by His Holiness the Patriarch in the patriarchal cathedral (see p. 7).

On June 6 (May 24), the 7th Sunday after Easter, the Feast of the Holy

Fathers of the First Ecumenical Council of Nicea, Patriarch Pimen celebrat-

ed Divine Liturgy and, on the eve, conducted All-Night Vigil in the patriarchal cathedral.

On June 11 (May 29), the Feast of the Icon of the Mother of God "Warrantress of the Sinful", His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in St. Nicholas Church in Khamovniki, Moscow, where there is a revered icon of the Mother of God "Warrantress of the Sinful".

June 13 (May 31), Holy Trinity Day, Pentecost. On the eve, His Holiness Patriarch Pimen conducted Vespers with the reading of the Akathistos to the Life-Giving Trinity together with Archbishop Vladimir of Dmitrov and the brethren of the Lavra in the Holy Trinity Cathedral of the Trinity-St. Sergiy Lavra. All-Night Vigil was conducted by Patriarch Pimen together with His Beatitude Seraphim, Archbishop of Athens and All Hellas, in the Dormition Cathedral. The Primates of the Sister-Churches were assisted by Metropolitan Damaskinos of Phthiotis (Church of Hellas), Metropolitan Yuvenaliy of Tula and Belev, Metropolitan Dionisius of Drama, Exarch to Macedonia, Metropolitan Stephanos of Triphylia and Olympus, Metropolitan Dorotheos of Syros and Melos, Metropolitan Chrysodoul of Demetrias, Metropolitan Kalinik of Rogos, Metropolitan Chrysostomos of Gardikia (Church of Hellas), Archbishop Varfolomei of Tashkent and Central Asia, Bishop Pierre of Korsun (West European Exarchate, France). Divine Liturgy was celebrated in the Patriarchal Cathedral of the Epiphany by His Holiness Patriarch Pimen and His Beatitude Archbishop Seraphim with the assistance of the same hierarchs (with the exception of Bishop Pierre of Korsun) and Metropolitan Serafim of Krutitsy and Kolomna. During Liturgy the ecphoneses were intoned in Church Slavonic and in Greek.

Address Delivered by His Holiness Patriarch PIMEN

After Divine Liturgy in the Patriarchal Cathedral of the Epiphany
June 3, 1976

Archpastors beloved in the Lord, reverend pastors, fathers, brothers and sisters,

Impressed by the Church's celebration today, when in prayerful emotion we contemplate in spirit the Ascending Lord and await the blessing of His Divine Right Hand, it is with most sincere joy that we all heed unto the loving words which are pronounced this day on the occasion of the 5th anniversary of the Patriarch's enthronization.

I apply the kind good wishes addressed to me to the entire hierarchy of the Russian Orthodox Church, which throughout her long history has always been under conciliar rule, according to the ancient Orthodox tradition and the 34th Apostolic Canon.

Five years ago the Local Council of our Church expressed its unanimous approval of the line taken in Church life that was defined in the time of Patriarch Tikhon, determined upon by His Holiness Patriarch Sergiy and developed during the patriarchate of His Holiness Aleksey. The council also gave its blessing to the continuation of this life-tested course for the Russian Orthodox Church in the future as well and for the further consolidation of the foundations upon which this course is based.

And if today, during the 5th anniversary of the Local Council, we feel joy in our hearts and a sincere need to share this joy in Church communion, then this joy of the whole Church bears witness to the fact that she is moving in the direction willed by the council, and that its directives help us to rightly administer the word of Truth.

The internal life of the Russian Orthodox Church is regulated by the strict observation of the Holy Canons in faithfulness to the Orthodox dogmas of faith. In our external life we seek first and foremost the establishment of Orthodox unity and the development of traditional sisterly relations with all the Local Orthodox Churches.

It is active witness to the truth of Orthodoxy before the Christian world that directs our ecumenical service seeking through prayer and active love on the part of all Christians to call down the help of the Holy Spirit in order to heal our sin of having divided and to achieve our ideal of the One Holy, Catholic and Apostolic Church.

Our Church considers that the most important manifestation of active love for our neighbour today is peacemaking. This opinion is supported not only by the fact that Christ said *Blessed are the peacemakers for they shall be called the children of God*, but also by the dramatic experience of our nation which paid with the lives of twenty million of its sons and daughters during the Second World War for the right to live in quiet and peace.

All aspects of the activity of the Russian Orthodox Church, all the manifestations of her life, are nourished by the living water from the inexhaustible spring of patriotic inspiration. For the believer who is linked by kinship and national feeling with the whole nation, love of his country, pride in it and readiness to serve it to the end are as natural as his religious feelings and his love for his fellow Christians. It is impossible to be a devoted son of the Church without feeling a living link with your country. The thousand-year history of our Church is a confirmation of this fact.

My cordial thanks to you all for your congratulations and for the warm greetings conveyed today in this holy temple on the occasion of the 5th anniversary of the Local Council and of my enthronization as Patriarch. May the kind words and loving good wishes pour down upon the whole of the Holy Russian Orthodox Church, her hierarchy, clergy and faithful children. May the grace of the Ascended Christ be upon us all, so that we may always dwell in the temple in great joy, praising and blessing God!

And so ends the five-year period and

5th Anniversary of the Patriarch's Enthronization

On June 3, 1976, the Feast of the Vladimir Icon of the Mother of God, Holy Church celebrated the Ascension of our Lord. That day was also the 5th anniversary of the enthronization of His Holiness Patriarch Pimen, who had ascended the throne of the Primates of Moscow. On the eve, Patriarch Pimen officiated at All-Night Vigil in the Patriarchal Cathedral of the Epiphany together with Metropolitan Aleksiy of Tallinn and Estonia, Metropolitan Serafim of Krutitsy and Kolomna, Archbishop Pitirim of Vologda and Bishop Serapion of Irkutsk and Chita.

On the day of the feast itself, His Holiness the Patriarch was solemnly greeted before Divine Liturgy by the hierarchs and priests, who processed fully vested to the cathedral's north entrance. After the Entrance Prayers, His Holiness was vested according to the patriarchal order on the dais. The Primate of the Russian Church was assisted in the celebration of Divine Liturgy by the same hierarchs as had officiated at the All-Night Vigil. Among the officiants was Archpriest Aleksandr Turintsev, Dean of the Three Hierarchs Podvorye in Paris (Exarchate of West Europe).

After Liturgy, the assembly of the hierarchs and priests said a thanksgiving moleben, during which His Holiness the Patriarch was in the sanctuary. When Metropolitan Aleksiy had finished the thanksgiving prayers, His Holiness came out in his cassock and koukoulion onto the ambo. Metropolitan Aleksiy of Tallinn and Estonia greeted the First Hierarch of the Russian Orthodox Church.

a new period begins, the length of which will be according to God's blessing. In this new period, too, most reverend archpastors, pastors, dear brothers and sisters, I beg your prayerful intercession that the Lord help me through your prayers and the brotherly support of my archpastors to rightly administer the word of Truth. Amen.

Metropolitan ALEKSIY's Address

Your Holiness beloved in the Lord, our Primate and Most Holy Father.

Today we are paying homage to "Him Who ascended in glory, Christ our God", and celebrating the Feast of the miraculous Vladimir Icon of the Mother of God, rejoicing that the day of your accession to the Moscow Patriarchal Throne in 1971 coincides with these great feasts. On that day as a remembrance of the event, Your Holiness was presented by the Local Council with a copy of the Vladimir icon of the Most Holy Mother of God, and since that memorable day She has been an almighty Patroness in your primatial ministry.

Today all of Holy Church prays sincerely to our Chief Shepherd, our Lord Jesus Christ, and to His Most Pure Mother, that Your Holiness may serve for many more years in the best of health.

Still fresh in our minds, is the radiant memory of the historic Local Council of 1971, which took place under the leadership of Your Holiness and which furnished thorough discussion of various aspects of the internal and external life of the Church, her ecumenical and peacemaking activities. To this day our Church is guided and lives by the historic resolutions of the council. The 1971 Local Council, at which we welcomed as honoured guests the heads and representatives of Orthodox Churches as well as outstanding leaders of non-Orthodox Churches and international Christian organizations, revealed to Christendom our unity, single-mindedness and unanimity in all the questions that came under discussion. This unanimity of all the members of the Local Council was particularly evident in the election of Your Holiness as Primate of our Holy Church.

Five full years have already passed since that historic day when in your person the Russian Orthodox Church received a worthy Head as Patriarch of Moscow and All Russia. We remember how in this holy and majestic

cathedral you were invested with the symbols of patriarchal dignity, and how you answered with a clear exposition of the tasks which lay before you as Patriarch. Since then, we have had the good fortune five times to celebrate the anniversary of your assumption of the primatial ministry.

Each year the sum of your primatial labours becomes more impressive and weighty, not only in content but also in significance both for the internal and for the external life of the Russian Orthodox Church. This is clearly shown in the pages of our Church chronicles which month by month, year by year record the most important manifestations of your active leadership in the life of the Church. The messages, homilies and ukases of Your Holiness are diffused with paternal care for the good of the Church and for her children. You consolidate pan-Orthodox unity, and carry out the ecumenical and peacemaking activities of the Church. With your blessing representatives of our Church take part in inter-confessional theological conversations, worldwide and regional congresses and conferences to discuss religious and international problems concerning the whole of mankind.

It would not be possible in such a short address to list the many and great things achieved in the past five years by Your Holiness personally or with your blessing but, as I look back on the path you have travelled, I say boldly on behalf of the plenitude of the Church that in the person of Your Holiness our Church has a trusty and faithful preserver of the Apostolic and Patristic traditions; a man of fervent prayer, a wise primate and father, and an ardent patriot of his great country, convinced and zealous in his efforts to help establish peace throughout the world. For the great family of Orthodox Sister Churches you are a recognized guardian of Church unity and witness to the catholicity of Holy Orthodoxy, and for Christians of other confessions—a spiritual bulwark in their ecumenical seekings and hopes.

Permit me, Your Holiness, in the

name of the Holy Synod, the episcopate, priests, monks and nuns, theological schools and of all God's people to assure you of our devotion and offer our sincere congratulations on the 5th anniversary of your enthronization; we also wish you long life, good health and spiritual strength essential in your primatial ministry for the good of the Holy Church and of our beloved country!

Accept, Your Holiness, from the Holy Synod, in prayerful remembrance of this day, this icon of the Holy Patriarchs of Moscow, your great predecessors in the Moscow See, and may their prayers strengthen Your Holiness in your arduous, great and responsible ministry as Primate of the Church. May the Lord preserve Your Holiness for many, many years through the intercession of the Most Pure Mother of God and the prayers of the Holy Patriarchs of Moscow! The whole of our Holy Church prays for this today as she celebrates the 5th anniversary of the enthronization of Your Holiness.

* * *

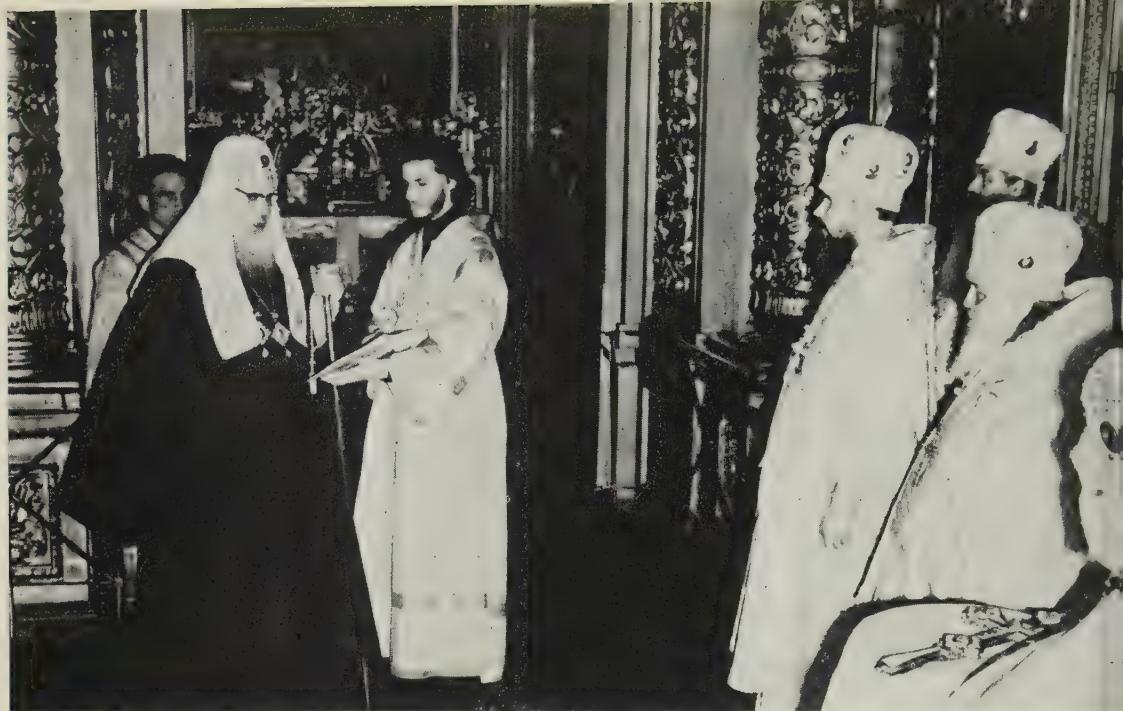
His Holiness piously kissed the holy icon, then he replied to the address (see above). Afterwards he blessed the faithful thrice from the ambo. The choir sang the hymn "We praise Thee, our God".

That day there was a reception in the Moscow Patriarchate to mark the 5th anniversary of the Patriarch's enthronization. Among the guests—hierarchs, priests and officials of the synodal departments—were Vladimir A. Kuroyedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, and his deputies. Vladimir A. Kuroyedov congratulated Patriarch Pimen, conveying to the Primate of the Russian Church the warm congratulations of Aleksei N. Kosygin, Head of the Soviet Government. Speeches were addressed to His Holiness. Hierarchs and priests, in the name of the flock of the Russian Church, assured their Holy Father of their filial love and expressed their prayerful wishes that he serve long and successfully as Primate of the Church.



O ye Apostles, assembled here from the ends of the earth, bury my body in Gethsemane and Thou, O my Son and God, receive my spirit.

(Exapostilarion for the Feast of the Dormition of the Mother of God)



Above: His Holiness Patriarch Pimen delivering an address on the day of the 5th anniversary of the patriarchal enthronization in the Patriarchal Cathedral of the Epiphany, June 3, 1976

See page

Below: Primates, hierarchs and clergymen of the Russian and Hellenic Churches during the Trinity Vespers. In June 1976, His Beatitude Seraphim, Archbishop of Athens and All Hellas, was the guest of the Russian Orthodox Church. He was paying an official return visit to His Holiness Patriarch Pimen, Primate of the Russian Orthodox Church. On June 13, Holy Trinity Day, Patriarch Pimen and Archbishop Seraphim celebrated Divine Liturgy in the Moscow Patriarchal Cathedral of the Epiphany and afterwards, Vespers with reading of kneeling prayers.



The Significance of the 1971 Local Council

(For the 5th Anniversary of the New Patriarchate)

HISTORY OF THE COUNCIL

Since 1972 June 3 (May 21) has been a notable day in our Church calendar—the Enthronization Day of His Holiness Patriarch Pimen. On this day the Church celebrates the Feast of the Vladimir Icon of the Mother of God, which was established in the 16th century. Now to this feast are joined the prayers for the health of the new Primate of Church, who on this day prays especially for the repose of the soul of his predecessor—His Holiness Patriarch Aleksiy, for many years a model of primatial ministry for the present Patriarch.

The 5th anniversary of the new patriarchate prompts us, too, to render homage to the memory of this devout and wise Primate, whose death in April 1970 portended two significant events: the assumption by His Eminence Metropolitan Pimen of Krutitsy and Kolomna, as the most senior permanent member of the Holy Synod in terms of consecration, of the office of Patriarchal Locum Tenens, and the synodal decision that after one year of mourning for Patriarch Aleksiy a Local Council of the Russian Orthodox Church should be convened to elect a new Patriarch.

Thus the year of prayerful mourning for the late Primate, who headed our Church for over a quarter of a century, was used to make preparations for the Local Council. During this time our bishops and members of the clergy and laity naturally thought a great deal about the candidature for the future Primate of the Church. It must be said that the unanimous view of the whole Church gathered behind the Patriarchal Locum Tenens Metropolitan Pimen of Krutitsy and Kolomna, who had long since earned general recognition, respect and love for his preaching, administration of Church affairs and socio-ecclesiastical life. Patriarch Aleksiy, who held this hierarch in particularly high esteem for his industry and virtues, for the manner in which he

conducted the service and for his ability to bring order and agreement to Church life, had good reason to make Metropolitan Pimen his closest assistant, appointing him first to the post of Chancellor of the Moscow Patriarchate, which entailed permanent membership of the Holy Synod, and then to the seat of Metropolitan of Krutitsy and Kolomna, perhaps in anticipation of his lofty service in the future.

And, indeed, after the demise of His Holiness Patriarch Aleksiy, His Eminence Metropolitan Pimen of Krutitsy and Kolomna, as Patriarchal Locum Tenens, immediately accepted responsibility for the management and leadership of our Church life, for relations with the Autocephalous Churches, for the ecumenical and peacemaking activities of the Russian Orthodox Church and for the entire course of affairs inside our Church and beyond her boundaries.

His last and particularly important task as Patriarchal Locum Tenens was the successful direction of the preparation, organization and holding of the Local Council, which was convened to put an end to the transitional period between patriarchates. The Local Council, which is the source of canonical authority in the Church, was therefore prepared and convened by a predetermined date in order to usher in the new patriarchate by the election of a successor, after a review of the course taken by our Church under the leadership of Patriarch Aleksiy.

THE CANONICAL AUTHORITY OF THE COUNCIL

The Local Council of 1971 was particularly representative. In addition to the bishops of our Church who had the right to a casting vote and representatives of the clergy and flock with a deliberative vote the Council was attended by the heads and representatives of almost all the Autocephalous

Orthodox Churches—witnesses of the canonicity of the Council and its acts. Among the guests of honour of the Council were representatives of the Old Believers, which indicated their intention to deal with the removal of the obstacles to their reconciliation with the Russian Orthodox Church. The presence at the council of delegates from the Roman Catholic, Armenian, Malabar, Ethiopian, Coptic, Reformed, Evangelical-Lutheran and Baptist Churches, the World Council of Churches, the Conference of European Churches, and other ecumenical organizations testified to the conciliatory force of Orthodox Sobornost, which brought together representatives of various Christian faiths at the Council.

In their greetings and good wishes to the Council the guests of honour expressed tremendous goodwill towards this event in the life of our Church. Metropolitan Maksim of Lovech, Chairman of the Bulgarian Holy Synod, for example, called the composition of the Council "excellent" in his greetings address and said that the wide representation of Christian Churches was a living testimony to the presence of the spirit of peace at the Council. Dr. Eugene C. Blake, the General Secretary of the World Council of Churches, said on behalf of the 250 member-Churches that this event, which was so important in the life of the Russian Orthodox Church, was of equal significance for everyone, because they were now together in brotherhood in Jesus Christ, because they rejoiced with one another when there was reason to rejoice, as they cried with those who wept in sorrow. Referring to the council, Metropolitan Iakovos of Mytilene, a representative of the Greek Church, spoke of the Plenitude of the Russian Orthodox Church and of the "sole method of expressing the essence of Orthodoxy".

If one joins to these quotes made by guests of honour representing various Christian confessions all their good wishes to the Council, which could be summed up as a hope that a worthy successor be elected to carry on the primatial work of His Holiness Patriarch Aleksiy, then it becomes clear how truly they felt the need of our Church

for just such a patriarch and with what respect they regarded the canonical authority of the Council convened for his election.

FIRST ACT (Review of the Course Taken)

Two of the Council's six sessions were devoted to a review of the life and work of the Russian Orthodox Church in the period between Councils. The Council heard a report by the Patriarchal Locum Tenens His Eminence Metropolitan Pimen of Krutitsy and Kolomna on this subject and two other reports by permanent members of the Holy Synod: Metropolitan Nikodim of Leningrad and Novgorod spoke on the "Ecumenical Activities of the Russian Orthodox Church" and Metropolitan Aleksiy of Tallinn and Estonia on the "Peacemaking Activities of the Russian Orthodox Church". In addition Metropolitan Nikodim gave a special report on "The Abrogation of the Anathemas Pronounced Against the Old Russian Rites".

A further two sessions were concerned with a discussion of the reports in which more than fifty members of the Council took part. In their speeches they touched on every aspect of the activity of the Supreme Church Authority in the person of His Holiness Patriarch Aleksiy, Patriarchal Locum Tenens Metropolitan Pimen and the Holy Synod and dealt with the achievements in such fields as liturgical life and the care and maintenance of parishes and monasteries, the training of pastors, pensions for the clergy and members of their family, the publication of journals and service books, and the production of church requisites and candles. Almost every speaker noted the positive role of our Church in the strengthening of Pan-Orthodox unity. Many of them spoke of the need to continue the efforts to gather together the children in diaspora of our Church. Approval was expressed regarding the granting of autocephaly or autonomy to the Daughter Churches. Particular attention was devoted to the ecumenical and peacemaking activities of our Church under the leadership of His Holiness Patriarch Aleksiy, whose

emory is revered with full approval of his work.

In the discussion of the reports the council touched on all aspects of church life, summed up and appraised the activity of our Church during the previous patriarchate, considered the church's attitude to the Old Believers and unanimously adopted two resolutions: the first on the three review reports and the second on the report concerning the removal of the anathemas pronounced against the Old Russian Rites (see Second Act).

In the first resolution thanks are rendered to the Chief Shepherd, the *Finisher of our faith*, Lord Jesus Christ, for the prosperity during the previous twenty-five years of the Russian Orthodox Church, which successfully fulfilled her salutary mission; the first decision approves "the work of the Holy Synod headed by the late Patriarch of Moscow and All Russia Aleksiy, now at rest in the Lord, and by the Locum Tenens of the Moscow Patriarchal Throne, Metropolitan Pimen of Krutitsy and Kolomna... during the period since the Local Council of 1945 to this day, and also the decisions of the Episcopal Council of the Russian Orthodox Church held on July 18, 1961"; the second decision expresses profound satisfaction" at the granting of autocephaly to three Local Orthodox Churches—in Poland, Czechoslovakia and America and autonomy to the Orthodox Church in Japan, and approves the recognition of the autonomy of the Finnish Orthodox Church; the third decision makes special note of the cancellation of the Brest-Litovsk and Uzhgorod Unions; the fourth instructs the Supreme Church Authority, that is, the new Patriarch and the Synod, to continue the efforts towards the reunion with the Mother Church of the so-called "Russian Orthodox Church Outside Russia", the "Ukrainian Autocephalous Church Abroad", and her other children in diaspora; the fifth decision approves the activities of Patriarch Aleksiy and the Holy Synod relating to the development of contacts between the Moscow Patriarchate and the Local Orthodox Churches and asks the new Patriarch and the Holy Synod to consider as its

most important task the strict observance of the principles of Orthodox unity while maintaining the dignity and honour of the Russian Orthodox Church and the other Local Orthodox Churches; decision six approves the activity of Patriarch Aleksiy and the Holy Synod in the ecumenical movement and considers the further development of these activities as an important task of the new Patriarch and the Holy Synod; and finally the seventh decision of the Council appreciates the peace-making of Patriarch Aleksiy, the Holy Synod and the entire Russian Orthodox Church, whose active continuation and expansion will remain a sacred task of the Russian Orthodox Church. The resolution ends with an expression of support for the efforts of the USSR Government to ensure the all-round development of the life of the Soviet people and the establishment of a lasting and just international peace. The bishops, clergy and laity of the Russian Orthodox Church promise to work conscientiously for the benefit of their great Motherland.

The unanimous adoption of the decisions listed above was the first legislative act of the Local Council which, after approving the activity of the Church leadership in the period between Councils, clearly indicated the tasks and direction of the work of the new Primate of the Russian Orthodox Church.

SECOND ACT (the Call for Church Unity)

The report of Metropolitan Nikodim of Leningrad and Novgorod on "The Abrogation of the Anathemas Pronounced Against the Old Russian Rites" touched on an old, as yet unhealed wound on the heart of the Russian Orthodox Church and was listened to with great interest by the members of the Council. For the members of the Council, who know the history of our Church, it was sufficient to recall the Council censures of 1656 and 1667 against those adhering to the Old Russian Rites and the history of the question of their abrogation to prompt the Council to examine and remove once and for all the last obstacle to

complete union between the Russian Orthodox Church and all the branches of the Old Believers.

In the past, which for the Old Believers stretches back in time for over three centuries, the alienation of the Old Believers from the Mother Church caused by "the harsh and indiscriminate rejection of the entire Old Russian rite and office" which was "declared false, heretical and almost profane" (G. Florovsky, "Paths of Russian Theology") was backed up by anathemas and censures pronounced by her Councils of 1656 and 1667. This is clear from the fact that with the impoverishment of the priesthood in the Old Believers' communities they began to seek it in the same Russian Church which in the heat of disagreement they had called "graceless" and "devoid of a real priesthood". But, although alienated from the Church by a spirit of opposition, they listened to the admonitions of the Church pastors and missionaries as if impelled by a hidden force and, engaging them in disputes and conversations, often convinced themselves of their own gracelessness, which reminded them of the Council anathemas and censures.

The moral burden of these anathemas coupled with the split in their own ranks into various "persuasions" and "doctrines" forced the most sensible Old Believers to seek convergence with the Russian Church, which could give them both a canonical priesthood and liberation from anathemas. This wish was first expressed in 1781 by monk Nikodim of Starodubye who, in conjunction with a large group of Old Believers, asked the Holy Synod for reunion with the Russian Church on the following terms: that the anathemas of the previous Councils be removed from the Old Russian Rites and that the adherents of the old rites be given a suffragan bishop to ordain priests for them, and that all services be conducted using the old service books. The Synod did not give them a bishop, but allowed the Bishop of Tavria to provide them with priests and form parishes which were known as Edinovertsy. Later the Old Believers of the Popovtsy persuasion in Moscow, St. Petersburg and Nizhny Novgorod joined

the Edinovertsy movement. Metropolitan Platon Levshin, who was responsible for keeping this movement in check with the backing of the Holy Synod, declared edinoverie as merely transitional step towards Orthodoxy. This evoked a feeling of ecclesiastical inferiority among the Edinovertsy and even caused them to doubt that this form of reunion would free them from the anathemas which the Councils had pronounced against all the adherents of the Old Russian Rites.

These seeds of doubt provided the starting point of the long history of interpretation and abrogation of these anathemas (pronounced by Patriarch Makarios of Antioch, and the Moscow Councils of 1656, 1666 and 1667) which Metropolitan Nikodim expounded in his report to the 1971 Council. Without going into the details of this history we can say that the pronouncement of anathemas against the Old Russian Rites and those adhering to them took place at a time when the Councils mentioned above regarded the adherents of the old rites as heretics and the rites themselves as heretical, and in the heat of the polemics the zealots of the old order looked upon His Holiness Patriarch Nikon of Moscow and All Russia as the new rites which he introduced and the translations of the service books in exactly the same light. This mutual accusation, which arose out of the fact that rites were identified with dogma of belief, forced both sides to regard differences in rites as a difference in belief and on this basis to forbid the use of two forms of the same rite (e. g. the use of two or three fingers in making the sign of the cross), since for each of the sides one form is true and the other false and heretical. It was on this ambiguous ground that there arose the dispute between Patriarch Nikon and the opponents of his reforms, a dispute which led to the schism and the pronouncement of the Council anathemas against the Old Russian Rites and those who adhered to them.

But now that we can affirm that in Edinovertsy the anathemas of the Councils were virtually removed from the Old Russian Rites and their adherents and for the mollification of the Edino-

overty thoroughly clarified and subsequently abrogated by the Holy Synod of the Russian Orthodox Church under the chairmanship of the Deputy Patriarchal Locum Tenens Metropolitan Sergiy (later the Patriarch), there is no reason to talk of our Church's indifference to the fate of the Old Believers.

This was why our Supreme Church authority decided to raise at the Local Council of 1971 the question of removing the Council anathemas pronounced against the Old Russian Rites and those adhering to them. In his report on this subject Metropolitan Nikodim said that the resolution of the Holy Synod and the episcopate of the Russian Orthodox Church which removed the anathemas that previous Councils had pronounced against the Old Believers and their rites ended the question of their abrogation; the latter, however, was "not finally resolved", since a final decision can only be taken by the Local Council of the Russian Orthodox Church which possesses full canonical power.

And this was indeed done at the eighth session of the Local Council of 1971, when the newly-elected and nominated Patriarch Pimen took his place as chairman, and Metropolitan Filaret of Kiev and Galich read out the draft resolution of the Holy Local Council "on the abrogation of the anathemas pronounced against the Old Russian Rites and their adherents". After hearing the draft, the Council unanimously adopted the resolution without balloting, each of the members standing to express his approval. It must be said that in this act the Council affirmed, rather than reiterated the Holy Synod's resolution of April 23, 1929, which in recognizing the canonical force of this resolution, also increases the canonical authority of the Council.

THIRD ACT (Election of the Patriarch)

At the final session of June 2, the Local Council of the Russian Orthodox Church unanimously elected the Patriarchal Locum Tenens His Eminence Metropolitan Pimen of Krutitsy and

Kolomna to the Throne of the Patriarchs of Moscow and All Russia by vote.

His election was the main act of the Council, which had earlier approved the course of the life and work of our Church set by Patriarch Sergiy and followed by Patriarch Aleksey. The former began the process of normalizing relations between the Church and the Soviet State; the latter concluded the process and made it an accepted norm the stability of which is guaranteed by the State through its Constitution and the legislation on cults with non-interference in the affairs of the Church, and by the Church through political loyalty and a patriotic position with non-interference in the affairs of the State.

The way in which this accepted norm is observed in practice was covered in some detail in the reports of the three metropolitans at the second and third sessions of the Council. It follows from the decisions adopted on these reports that the direction of the internal and external activity of the Russian Orthodox Church over the past twenty-five years has been and remains correct in practice and, consequently, necessary for the fulfilment of her salutary mission.

In his report on "The Life and Work of the Russian Orthodox Church" Patriarchal Locum Tenens Metropolitan Pimen of Krutitsy and Kolomna stated the following: "As we know, the position of the Church in our state was defined by the Soviet Government's Decree of January 23, 1918, on freedom of conscience and on the separation of the Church from the State and of the schools from the Church.

"The 1918 Decree offered freedom of life and work to the Russian Orthodox Church just as to all other Churches and religious communities of the USSR. Freedom of worship in our country is likewise guaranteed by the fundamental law of the land—the Constitution of the USSR. The Decree and the Constitution define the position and rights of the Church. We respect Soviet legislation on religious cults and zealously see to it that our Church life should proceed within the framework of this legislation. In the same way we

consider a strict observance of all local legislation on religious matter unconditionally binding upon workers of our Church abroad."

The greeting to the Local Council by V. A. Kuroyedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, on behalf of the Soviet Government was also an important testimony to the existence of normal relations between our Church and the Soviet State. Underlining the fact that the convocation of the Council indicated "the realization of the traditional principles in the administration of the Russian Orthodox Church... after the Great October Socialist Revolution", the representative of the Soviet Government said after characterizing the achievements of the Soviet power in transforming our country from a squalid and backward state before the Revolution into a mighty socialist power, "For many years the Russian Orthodox Church and her clergy have shown political loyalty towards the Soviet State, supported the home and foreign policy of the government and are actively working against the threat of a new war. Fully normal relations exist between the State and the Church..."

These words were spoken at the opening of the Local Council and, after the election of the Patriarch and the completion of the Council's work, were reaffirmed on two more occasions by V. A. Kuroyedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers. At the reception given by the newly-elected Patriarch, V. A. Kuroyedov congratulated His Holiness Patriarch Pimen on his election and expressed the hope of the Soviet Government that under the leadership of such "an authoritative hierarch of the Church" and "great patriot of the Motherland" the Russian Orthodox Church would continue to battle unremittingly for peace and for the further strengthening of friendly relations among peoples; on the following day at a reception given by the Council for Religious Affairs in honour of the new Patriarch, the chairman supplemented his remarks of the previous day by referring to the gratitude of A. N. Kosygin, Head of the

Soviet Government, for the message of greeting which he received from the Local Council and by mentioning the fact that "the successful completion of the work of the Local Council of the Russian Orthodox Church is in itself evidence of the normal course of Church life, of the opportunity which the Church has of resolving her problems in accordance with the established traditions of the centuries and the canonical requirements..."

One must assume that such an authoritative testimony of the position of our Church in the Soviet Union strengthened His Holiness Patriarch Pimen even more in his resolve to follow in the footsteps of his predecessors and continue to labour as purposefully and energetically for the good of peace and justice.

AFTER THE ELECTION

On the day after the election of the Patriarch, the enthronization—the setting upon the Patriarchal Throne and presentation of all the symbols of the patriarchal dignity to the Holy Patriarch elect—took place during Divine Liturgy in the Patriarchal Cathedral of the Epiphany in the presence and with the assistance of the heads and representatives of many Local Orthodox Churches.

When one reads the description of this holy act today, it is difficult to imagine the mood of the participants and particularly of the new Patriarch for whom the reality of the most responsible service—to be at the helm of the salutary Ship of Christ's Church—was revealed in the beauty and solemnity of the symbolic ritual. The prayerful atmosphere of the church, the heartening tone of the good wishes from the three metropolitans, who each in turn offered the Patriarch elect the patriarchal koukoulion, the patriarchal staff and the Vladimir icon of the Mother of God, as well as the kind wishes of the distinguished guests, disposed His Holiness Patriarch Pimen to reply to all these manifestations of attention and love first and foremost with gratitude, then with a confession of his own weakness and belief in the help of

the Divine Founder of the Church, our Lord Jesus Christ, and, lastly, by fulfilling the most important tasks of his forthcoming patriarchal ministry.

The first task was expressed in the form of an intention to govern the Church in accordance with the conciliar wisdom of her archpastors, strictly preserving the dogmas of faith and the Church canons and following the traditions of the fathers of the Church. His Holiness the Patriarch went on to mention his intention of doing everything possible "to strengthen the unity of and cooperation between the Local Orthodox Churches in their common service for the cause of peace and in one witness to all Christendom of the truths of faith and unity received from the Apostles and preserved in the Orthodox Church". The Patriarch substantiated the participation of our Church in the ecumenical movement by her desire to testify to the truth of Orthodoxy to Christendom and by her faith in the assistance of the Holy Spirit in uniting all Christians in the Church of Christ. On the peacemaking activity of Christians His Holiness said: "our Church will continue to serve the cause of peace in cooperation with other Christian churches and men of good will". By combining his service to the Russian Orthodox Church with his service to our Motherland, His Holiness Patriarch Pimen underlined his constant concern in educating the flock in a spirit of patriotism; in the wise words of the late Patriarch Aleksiy: "He who is not a good and true son of his country, ready to sacrifice everything for its glory and prosperity, cannot be a good Christian..."

His Holiness Patriarch Pimen finished his short account of the basic tasks of his new service with the following words: "We call on our devout flock to continue following the patriotic appeal of the late Primate and to labour with the people for the good of our Motherland."

THE IMPLEMENTATION OF THE COUNCIL DECISIONS

It is a full five years since the enthronization of His Holiness Patri-

arch Pimen, and the Church chronicles of these years have been filled with the verbal evidence of his works and cares in the administration of the Russian Orthodox Church. Month after month, year after year, one can follow in these chronicles the manifestations of the grace-bestowing life of the Church in the affairs of visible and invisible service of God and for the needs of the surrounding world of her archpastors, pastors and flock under the leadership of His Holiness the Patriarch.

In reading the chronicles the following theme emerges: "The Church in history—the Gospel leaven in action". Each day in our churches Divine Liturgy is celebrated with the Sacrament of the Eucharist "transforming and sanctifying the earthly by the Heavenly". The Church chronicles are not capable of reflecting this sacramental process, nor can they quote the number of Liturgies celebrated each day on earth. But they do keep a record of the services conducted by the Primate of our Church. There are a great many of them. And he gives them pride of place in his primatial ministry. The private prayers of the Patriarch are hidden from the gaze of outsiders, but his service in the churches is accessible to all: it attracts the believers through a spirit of prayer and the edifying nature of the patriarchal sermons. Some of them are published on the pages of *The Journal of the Moscow Patriarchate*.

Each month for the last five years this journal has recorded the affairs which comprise the work of His Holiness the Patriarch as the head of our Church. Festal greetings to archpastors, pastors, clergymen and laymen; messages of greeting and notifications to the Primates of Sister Churches and a wide circle of non-Orthodox Churches; his chairmanship of the Holy Synod; his participation in the consecration of hierarchs; meetings and talks with the heads and representatives of Local Orthodox and non-Orthodox Churches visiting our country; personal visits to these same Churches; the reception of numerous delegations and guests from abroad; daily cares concerning the order and splendour of divine services;

the guidance of theological schools and monasteries; participation in various peacemaking and ecumenical congresses; general management of the work of representatives of our Church sent to inter-confessional theological conversations, to regional and world conferences and congresses to discuss confessional, peacemaking, ecumenical and other problems—this is but a short list of the work and cares of the Patriarch during the years of his primatial ministry. The Publishing Department of the Moscow Patriarchate is now planning to issue the first volume of the sermons and speeches of His Holiness Patriarch Pimen.

It is impossible in a magazine article to give a proper reflection of everything that the Patriarch and the Holy Synod have achieved in the five years. So we shall deal just with those of their works which correspond directly to the Council decisions. For example, the Patriarch's visits to ten Local Orthodox Churches—the Churches of Alexandria, Antioch, Jerusalem, Greece, Georgia, Bulgaria, Serbia, Romania, Czechoslovakia and Finland—have undoubtedly helped to strengthen Pan-Orthodox unity and enabled the Patriarch to discuss with their Primates the participation of the Orthodox Churches in the ecumenical movement and in the common cause of strengthening peace throughout the world.

The visit of our Church delegation under His Holiness Patriarch Pimen to the World Council of Churches in Geneva also typified the implementation of the Council decision on the development of ecumenical activity. This visit achieved an agreement whereby the Russian Orthodox Church would increase her participation in the ecumenical movement of Christians and in the preparations for the 5th WCC Assembly. This was duly done.

The expansion of peacemaking of our Church during the last five years is borne out by the activity of her representatives in the World Council of Churches, the Conference of European Churches, and the Christian Peace Conference, Patriarch Pimen's participation in the work of the World Congress of Peace Forces, in the holding of a meeting of religious leaders partici-

pants in the Congress in the Trinity St. Sergiy Lavra, and the initiative taken by him as a development of this meeting to prepare and convene in 1977 the World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations.

In line with the Council's decision to continue efforts to reunite with the Mother Church our compatriots who are in schism and scattered throughout various countries, His Holiness the Patriarch and the Holy Synod addressed to them a message, in which they called on them "to consider the moral responsibility which their zealots take upon themselves and the spiritual harm which their disregard of canonical communion with the Plenitude of Universal Orthodoxy causes to their spiritual life..."

Summing up the first five years of the new patriarchate, the entire internal and external activity of our Supreme Church Authority has proceeded in the spirit of the appropriate Council decisions.

In conclusion I should like to justify the title of this article—"The Significance of the 1971 Local Council". At this particular time, however, its significance is so multifarious that one can only mention its individual aspects. And the first of them is noted in the decisions of the Council in its thanksgiving glorification of "The All-Merciful Chief Shepherd, the finisher of our faith, our Lord Jesus Christ, through Whose guidance the Holy Russian Orthodox Church in these twenty-five years of her life has fulfilled successfully her salutary mission, spiritually nurturing her flock, preaching the Gospel of the Kingdom of God, bestowing new life upon people through Holy Baptism, and sanctifying them with the grace of the Holy Spirit through the administration of Sacraments and rites of the Church".

This recognition by the Council of the well-being of our Church in the past quarter century formed the basis of all the Council's decisions. At the present moment the Council's significance for our Church consists in

positive assessment of her life and work during the entire period between Councils, the election of the new Patriarch and the conciliar will to continue and develop the ecumenical and peacemaking activity in cooperation with all Christian Churches and men of good will. The whole life and work of our Holy Church in the period since the Council has proceeded in the spirit of the decisions of the 1971 Local Council, which, by its conciliar wisdom, charted the course of the ship.

A great deal was said about the significance of this Council for the Local Orthodox and other Christian Churches (the introductory and closing speeches under the influence of the conciliar power of Orthodox Sobornost) of their representatives who attended the council sessions as guests of honour. His Eminence Johannes Cardinal Wilibrands, the distinguished representative of the Roman Catholic Church, said in his first speech that he saw in the Council, which was convened to elect a new Patriarch, "not simply an administrative act, but a new confes-

sion of faith in the Lord of the Church and a renewed calling to the mission to which He calls us all..." (Jn. 17. 21). The power of the Council's unanimity in the election of the Patriarch also prompted Dr. Eugene C. Blake, General Secretary of the World Council of Churches, to say to our Patriarch after his enthronization: "On behalf of the leadership and staff of the World Council of Churches in Geneva I should like to offer you our assistance in all that we can. We ask you to receive us under your pastoral guidance".

One can judge from these statements by eminent representatives of Western Christianity the impression our Local Council, which elected His Holiness Patriarch Pimen, made on them, and the significance the power of Orthodox Sobornost has for them. For Orthodox Christians this Sobornost means that our Church "prays together, labours together and is tried together" (St. Ambrosius of Milan) in her fidelity to the Lord Jesus Christ, the Saviour of the World.

Metropolitan ALEKSIY

NEWS FROM DIOCESES

Diocese of Alma-Ata. On March 28, 1976, the third Sunday in Lent, the Veneration of the Life-Giving Cross, Bishop Serafim of Alma-Ata and Kazakhstan ordained Feodor Maskovoi deacon during Divine Liturgy in St. Nicholas Cathedral, Alma-Ata. On April 7, Annunciation Day, the bishop ordained the deacon presbyter. On April 4, the Fourth Sunday in Lent, Bishop Serafim celebrated Divine Liturgy in the cathedral and ordained Deacon Aleksandr Golovanov presbyter. On April 17, the Saturday of Lazarus, Bishop Serafim ordained Feodor Shchelokov deacon during Divine Liturgy in the cathedral and on the following day, the Entry of the Lord into Jerusalem, ordained him presbyter.

On April 23, Good Friday, after the Office of the Bearing Forth of the Holy Shroud had been held in the cathedral,

the bishop visited the Church of the Kazan Icon of the Mother of God and the Church of the Protecting Veil in Alma-Ata, where he also genuflected before the Holy Shroud.

On April 26, Easter Monday, Bishop Serafim celebrated Divine Liturgy in the Church of the Kazan Icon of the Mother of God in Alma-Ata, where he blessed the worshippers. The following day, Easter Tuesday, His Grace celebrated Divine Liturgy in the Chapel of the Protecting Veil in Alma-Ata. After the Prayer Before the Ambo the rector Archpriest Ioann Lopatin welcomed the bishop.

On Easter Wednesday, Bishop Serafim celebrated Divine Liturgy in the Prayerhouse of St. Nicholas in Talgar, Alma-Ata Region. The rector Archpriest Ioann Bartoshevich gave the bishop a very warm welcome. Bishop



**Bishop Serafim of Alma-Ata administering Holy Communion in the village church of Georgievka
Dzhambul Region**

Serafim offered the worshippers his best wishes for the Holy Easter and invoked God's blessing upon the congregation.

On April 30, Easter Friday, Bishop Serafim celebrated Divine Liturgy in the Chapel of the Kazan Icon of the Mother of God in Kaskelen, Alma-Ata Region, and after the service blessed the worshippers.

Diocese of Kirovograd. On April 21, 1976, Holy Wednesday, Archbishop Bogolep of Kirovograd and Nikolaev presented distinguished patriarchal awards for Easter during the Liturgy of the Presanctified in the Kirovograd Cathedral of the Nativity of the Blessed Virgin. The awards—mitres—were presented to Archpriest Vsevolod Zatovsky, Rector of St. Andrew's Prayerhouse in Znamenka, Superintendent Dean of the churches of the Kirovograd Church District and the secretary of the diocesan board, and Archpriest Leonid Zatovsky, the Rector of the Ascension Prayerhouse in Voznesensk,

and Superintendent Dean of the churches in the Voznesensk Church District.

Archbishop Bogolep addressed a few words of exhortation to the two priests and noted their fervent pastoral service and zealous execution of ecclesiastical administrative obediences. The Zatovsky brothers have enjoyed the love and respect of the clergy and parishioners of the diocese for many years. Archbishop Bogolep offered them his warm congratulations and hoped that they would continue to labour successfully in Christ's vineyard for the good of the Holy Church and their Motherland.

It was also noted that on January 4, 1976, Archpriest Leonid Zatovsky's youngest son Anatoliy, a member of the editorial staff of the Ukrainian Exarchate's journal *Pravoslavniy Visnik*, was ordained deacon by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, in St. Vladimir's Cathedral in Kiev.

On the other days of Lent and Holy Week and during Eastertide, the arch-

ishop celebrated Divine Liturgy in the cathedral together with members of the cathedral clergy. His Grace delivered homilies on the festal themes or on the Gospel readings of the day.

Diocese of Kirov. On December 4, 1975, the Presentation of the Blessed Virgin in the Temple, Archbishop Mstislav of Kirov and Slobodskoi ordained Reader Vasiliy Galich deacon to serve in St. Catherine's Church in Slobodskoi during Divine Liturgy in St. Serafim's Cathedral in Kirov. On December 7, the Feast of the Great Martyr St. Catherine, and December 8, the Synaxis of the Most Holy Theotokos, Archbishop Mstislav celebrated Divine Liturgy in the same cathedral.

Diocese of Korsun (France, the West European Exarchate). On January 7, 1976, the Feast of the Nativity of Christ, Bishop Pierre of Korsun celebrated Divine Liturgy in the church of the Three Hierarchs Podvorye in Paris with the local clergymen. During Liturgy many of the prayers were sung by the children attending the Russian School of the Union of Orthodox Parishes, which functions in the Exarchate. His Holiness Patriarch Pimen's Christmas Message and a message from Bishop Pierre were read out.

On Sunday, January 11, the Russian School gave a Christmas party.

The Russian School, which was formerly known as the "Thursday School", is attended by some forty Russian Orthodox children. The headmistress is Lyubov Georgievna Levandovskaya. Lessons are given at the Exarchate on Wednesdays from 9.30 a. m. to 4 p. m. (in France, Wednesday is a holiday for schoolchildren). The pupils, who are divided into six groups, study the Russian language and literature, the history and art of our country and, most important, catechism. Once a month Divine Liturgy is celebrated in the church of the Three Hierarchs Podvorye before the start of lessons. All the pupils and teachers attend. On Wednesdays when the children do not attend Liturgy a moleben is held with a reading from the Gospel before the meal, also in the church.

The Christmas party began with the

singing of the troparion "Thy Nativity, O Christ our God". All the children, even the very youngest, joined in the singing. At the end of the gay and interesting party gifts were distributed to the children from the Russian Orthodox Church.

The money collected at the party and the donations of parishioners and private individuals will go towards improving living conditions at the children's summer camp in Hauteville, on the coast of the English Channel. The children spend July and August and their spring holidays there.

On January 18, the 30th Sunday after Pentecost, the Sunday before Epiphany and the eve of Epiphany, the Great Blessing of the Waters was conducted in the church of the Three Hierarchs Podvorye after Divine Liturgy. Then, to the singing of the festal troparion the Exarchate premises were sprinkled with holy water.

On January 19, Epiphany, Metropolitan Nikolai Eremin celebrated Divine Liturgy and conducted the Great Blessing of the Waters in the podvorye church with the local clergy after officiating at All-Night Vigil on the eve.

On that day Bishop Pierre of Korsun celebrated Divine Liturgy and conducted the Great Blessing of the Waters in the Chapel of the Holy Spirit in Clamart, a suburb of Paris, where Archimandrite Siluan Strizhkov is the rector. The chapel is located in the house of Nikolai Aleksandrovich Berdyaev (1874-1948), which he bequeathed to the Union of Orthodox Parishes of the Moscow Patriarchate.

On January 25, the 31st Sunday after Pentecost, the first Sunday after Epiphany and the Feast of St. Sava, Archbishop of Serbia, Bishop Pierre visited the Serbian Parish of St. Sava accompanied by Father Sergiy Chevyaga. The bishop led the celebration of Divine Liturgy, after which the office for the blessing of the traditional katchal was held. The service was televised.

On February 1, the 32nd Sunday after Pentecost, Bishop Pierre celebrated Divine Liturgy in the Church of the Holy Trinity in Vanves, a suburb of Paris, with the assistance of the rector, Archimandrite Sergiy Shevich, and

Archpriest Petr Buburuz. After Liturgy, Bishop Pierre delivered a homily. The bishop attended a parish assembly which discussed the proposed demolition of the church in conjunction with the forthcoming redevelopment of the area.

On Sunday, February 8, L. C. Levandovskaya, a member of the Russian Orthodox Church delegation to the 5th WCC General Assembly in Nairobi (Kenya), gave a report on the assembly at the Exarchate and showed slides taken during the session in Nairobi.

On February 12, the Synaxis of the Three Hierarchs: Sts. Basil the Great, Gregory the Theologian and John Chrysostom, Bishop Pierre concelebrated Divine Liturgy in the church of the Three Hierarchs Podvorye with the local and visiting clergymen. On the eve of the feast the bishop had officiated at All-Night Vigil in the same church.

The rector, Archpriest Aleksandr Turintsev, reminded those present that it was the 45th anniversary of the church.

On February 15, the Sunday of the Publican and the Pharisee and the Presentation of Our Lord in the Temple, Metropolitan Nikolai Eremin celebrated Divine Liturgy at the Three Hierarchs Podvorye after officiating at All-Night Vigil on the eve.

On February 22, the Sunday of the Prodigal Son, Bishop Pierre celebrated Divine Liturgy at the Three Hierarchs Podvorye. Bishop Lucian Florea, a hierarch of the Romanian Orthodox Church, attended the service and received Holy Communion.

On March 7, Cheese-Fare Sunday, Bishop Pierre celebrated Divine Liturgy in the Church of the Icon of the Mother of God "Consolation of All the Afflicted" on Rue St. Victor in Paris.

On March 14, the first Sunday in Lent, the Triumph of Orthodoxy, Bishop Pierre celebrated Divine Liturgy and led the festal moleben (Office of the Triumph of Orthodoxy) at the Three Hierarchs Podvorye.

Archpriest Petr Buburuz

Diocese of Perm. On April 27, 1976, Easter Tuesday, Archbishop Nikolai of Perm and Solikamsk celebrated Divine Liturgy in the Prophet Elijah Church

in the village of Ust-Syny. After Liturgy a procession was held as usual round the church.

On April 29, Easter Thursday, Archbishop Nikolai celebrated Divine Liturgy in the parish of Kungur after which a procession round the church was held.

On May 5 and 6, on the Feast of St. George the Victorious, Archbishop Nikolai visited Solikamsk for the patronal feast of the Church of the Icon of the Mother of God "The Sign"; the latter is located in the village of Gorodishche and has a side-chapel dedicated to St. George. On the eve of the feast, the archbishop officiated at All-Night Vigil, during which he anointed the worshippers with holy oil. On the feast itself he celebrated Divine Liturgy and read the moleben with the Akathistos to St. George the Victorious. After Liturgy, Archbishop Nikolai proffered the cross to the worshippers to kiss.

On May 9, the Sunday of the Myrrhbearers and the Feast of St. Stefan of Great Perm, the archbishop celebrated Divine Liturgy in the Holy Trinity Cathedral in Perm with members of the city clergy, after conducting All-Night Vigil on the eve. After Liturgy, the moleben with asperges was held, and "Many Years" sung. To commemorate Victory Day "Eternal Memory" was sung to those soldiers who laid down their lives for their country on the battlefield.

On May 16, the 4th Sunday after Easter, of the Paralytic, Archbishop Nikolai celebrated Divine Liturgy in the Church of the Prophet Elijah in the village of Yug.

On May 22, the Translation of the Relics of St. Nicholas, the Miracles Worker, the archbishop celebrated Divine Liturgy in St. Nicholas Church in Kizel. On the eve, His Grace officiated at All-Night Vigil at which the Akathistos to St. Nicholas was read. After the procession round the church (on the occasion of the patronal feast), the archbishop proffered the cross to the worshippers to kiss.

On May 30, the 6th Sunday after Easter, of the Blind Man, Archbishop Nikolai celebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin in the village of Belyaevka,

here Father Nikolai Fofanov is the rector. On that day Archbishop Nikolai completed 61 years in holy orders. After the festal moleben the rector thanked the archbishop on behalf of the parishioners for the joy of common prayer on this memorable day. Archpriest Ioann Seksyaev, the secretary of the diocesan board, congratulated the archbishop warmly on behalf of the clergy and laity and wished him many more years service in the Church. Prodeacon Vasiliy Vozgoment intoned "Many Years" in honour of the archbishop.

After the service, Archbishop Nikolai inspected the church and gave a number of instructions to the rector and the members of the executive body.

In all the churches he visited Archbishop Nikolai delivered sermons on the festal themes or on the day's Gospel reading.

Patriarchal Parishes in Finland. On Saturday, March 20, 1976, Archpriest Pavel Krasnotsvetov, Superintendent Dean of the Patriarchal Parishes in Finland, arrived in Helsinki. He was met at the station by Father Georgiy Kilgast, Dean of the Patriarchal Church of St. Nicholas; Hegumen Longin Talypin, the acting rector of the Patriarchal Church of the Protecting Veil; V. A. Zaitsev, the churchwarden of St. Nicholas Cathedral; N. Bashmakova, the churchwarden of the Church of the Protecting Veil, and A. V. Saarlo, a member of the church council of the Patriarchal Communities.

On the Saturday evening before the second Sunday in Lent Archpriest Krasnotsvetov officiated at All-Night Vigil in St. Nicholas Church with Father Georgiy Kilgast. Archpriest Krasnotsvetov greeted the worshippers and conveyed to them the blessing of the ruling hierarch—Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe.

On March 21, the day of the feast itself, Father Pavel concelebrated Divine Liturgy with Hegumen Longin in the Church of the Protecting Veil. Father Pavel delivered a sermon and blessed the congregation on behalf of Metropolitan Nikodim. After the ser-

vice, Archpriest Krasnotsvetov paid a visit to Archpriest Boris Pavinsky, Rector of the Church of the Protecting Veil. In the evening, on the eve of the Feast of the Forty Martyrs of Sebastea, Archpriest Krasnotsvetov officiated at All-Night Vigil in the Church of the Protecting Veil. On the feast itself, Father Pavel celebrated the Liturgy of the Presanctified in St. Nicholas Church.

In the afternoon of March 21, Archpriest Pavel called upon Archbishop Dr. Martti Simojoki, the Head of the Evangelical Lutheran Church of Finland. Archbishop Simojoki invited Archpriest Krasnotsvetov to a luncheon which was also attended by the Lutheran Bishop of Kuopio Paavo Kortekangas and the archbishop's secretary J. Martikainen.

On March 24, the Wednesday of the third week in Lent, Father Pavel celebrated the Liturgy of the Presanctified in the Church of the Protecting Veil. After Liturgy, he answered questions put to him by the correspondents of *Kirkko ja Kaupunki* ("Church and City"), the organ of the Lutheran Parishes in Helsinki.

On March 24 and 25, Annunciation Day (New Style), Archpriest Krasnotsvetov took part in services conducted by Metropolitan Ioann of Helsingfors in the Church of the Holy Trinity in Helsinki.

On March 26, Father Pavel paid a visit to Bishop Paul Fershurenu of the Roman Catholic Church in Finland and on March 27 and 28 he was a guest at the annual congress of the Union of the Orthodox Youth of Finland in Mikkeli. His Eminence Archbishop Paul of Karelia and All Finland also attended the congress.

On March 31, the Wednesday of the fourth week in Lent, Father Pavel celebrated the Liturgy of the Presanctified in St. Nicholas Church.

On April 1, the superintendent dean accompanied by Archbishop Simojoki's secretary J. Martikainen visited the Missionary Society of Finland. The deputy director of the society, Pastor Remes, received the guest and told him about the work of the Missionary Society.

On Saturday, April 3, Archpriest Krasnotsvetov conducted All-Night Vigil in the Church of the Protecting Veil and on the following day, the fourth Sunday in Lent, celebrated Divine Liturgy in St. Nicholas Church. Father Pavel preached after the services. In the evening he conducted Vespers with the reading of the Passion Akathistos in the Church of the Protecting Veil. He was assisted by Hegumen Longin.

Later that evening the superintendent dean of the Patriarchal Parishes left for Leningrad.

Diocese of Kharkov. On Saturday May 15, 1976, St. Athanasius, the Patriarch of Constantinople, the Lubny Miracle Worker, was solemnly commemorated in the Cathedral of the Annunciation in Kharkov. The saint's relics rest there in an open throne-tomb, in a sitting position, as is the custom for Eastern patriarchs.

On the eve of the feast, Archbishop Nikodim of Kharkov and Bogodukhov conducted All-Night Vigil with the assistance of numerous clergymen of the

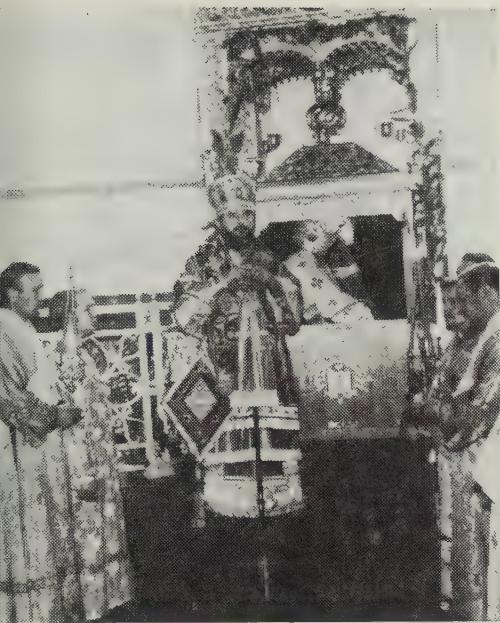
diocese; the Akathistos to St. Athanasius was chanted by all the worshippers.

On the day of the feast, worshippers thronged the cathedral from early morning. At 9.30 a. m. the festal peal of the bells announced the arrival of Archbishop Nikodim. The clergy led by Archpriest Nikolai Kukharuk, the secretary of the diocesan board, members of the church council and worshippers gave the archbishop a solemn welcome. Archbishop Nikodim celebrated Divine Liturgy to the singing of two choirs—the mixed choir and the monastic choir. As is customary, the worshippers joined in the singing of the Creed and the Lord's Prayer. With the archbishop's blessing Archpriest Antoniy Tsololo of the cathedral preached on the festal theme after the Communion Verse.

After the festal moleben, Archbishop Nikodim said a few words standing on the steps of the tomb of St. Athanasius. The archbishop spoke about the life and feats of St. Athanasius and made special mention of the sorrowful



Festal moleben on the Feast of St. Athanasius in the Kharkov Annunciation Cathedral, May 15, 1976



Archbishop Nikodim of Kharkov delivering a homily before the shrine of St. Athanasius, the Patriarch of Constantinople, in the Kharkov Annunciation Cathedral, May 15, 1976

period, when, seeking the spiritual support of the Orthodox people of our country, he visited Moscow. This was in 1653. St. Athanasius was greeted with great warmth and love in Moscow and took home with him generous gifts—sacred vessels, vestments and other church requisites, which were greatly needed by the Church of Constantinople in those difficult times. But on the return journey St. Athanasius fell ill in the Ukraine and stopped at the Lubny Monastery of the Transfiguration in Mgar. Here, while he knelt in prayer, he departed to the Lord. The visit of St. Athanasius to our country and the Christian love shown him were a manifestation of Divine Providence. Now St. Athanasius is always with us; he accepts our prayers with love and intercedes at God's Throne for us, who pray and revere his holy memory as the Greeks do the memory of our compatriot—St. Ioann the Russian, the Confessor, who is held in great reverence by the Church of Greece. This is a living and convincing testimony of the fraternal ties and friendship between our two Churches and peoples arising out of the Plenitude of Holy Orthodoxy.

May St. Athanasius through his prayers help all of us to be a good example of love for the good of the Christian Church, in the name of brotherhood and peace on earth!

Diocese of Chernigov. February 12, 1976, the Synaxis of Sts. Basil the Great, Gregory the Theologian and John Chrysostom, marked the 11th anniversary of the episcopal consecration of Archbishop Antoniy of Chernigov and Nezhin. The archbishop celebrated Divine Liturgy in the Cathedral of the Resurrection in Chernigov with members of the cathedral clergy. Archpriest Ioann Fesik preached during Liturgy. The dean, Archpriest Nikolai Shostak, congratulated the archbishop on behalf of the clergy and parishioners and wished him good health, strength and long life. Archbishop Antoniy thanked the dean for his congratulations and good wishes.

On February 15, the Sunday of the Publican and the Pharisee, and the Presentation of Our Lord in the Temple, Archbishop Antoniy celebrated Divine Liturgy in the Church of the Dormition in the village of Kobyzhcha, which was thronged with believers. The archbishop was given a solemn welcome by the members of the church council. In the church he was met by the rector Archpriest Georgiy Vesely. The local choir sang devoutly. The lesser blessing of the water was also held.

On February 18, the Feast of St. Feodosiy, Archbishop of Chernigov, Archbishop Antoniy celebrated Divine Liturgy (after conducting All-Night Vigil on the eve) in the cathedral. Before the start of the Vigil service the archbishop was given a solemn welcome by clergymen and laymen who had come from many parts of the diocese. As is customary, the akathistos to the saint was chanted by the whole congregation during Matins. During Liturgy, Archpriest Aleksiy Khalimov, a clergyman of the Shchors Church District, preached a sermon on the theme of the feast after the Gospel reading. The superintendent dean of the Mena Church District, Archpriest Mikhail Isakov, delivered a sermon after the Liturgy. Then "Many Years" was sung.

ON PRAYER

In the Name of the Father, and of the Son, and of the Holy Spirit!

The Lord has said: *My son, give me thine heart* (Prov. 23, 26). In his heart the Christian must always stand before God, especially during prayer, for every prayer is first and foremost the raising of the mind and heart to God. The external actions of prayer—making the sign of the cross, bowing, pronouncing the words, raising the hands—are only symbols expressing the inner spiritual state of him who prays. Prayer of the heart is unthinkable without the spirit striving heavenwards, raising the thoughts and feelings high above all that is ordinary, empty and passing. Even without being expressed in external signs, such prayer will be heard by the Lord. But prayer that is only external, uninspired, will not reach the ear of the Lord and will bear no fruit for the soul of him who prays.

If the externals prevail over the internal, spiritual side, this is a sign of the caitiff spirit of him who prays and that he has not understood the life of the Kingdom of God. But the Kingdom of God, as the Apostle puts it, is within us, *it suffereth violence, and the violent take it by force* (Mt. 11, 12).

But we will force ourselves in vain if there is no inner, spiritual action, if the soul does not thirst for the Spirit of God, to submit to Him and become as one. True prayer makes the soul the temple of God: "*O heavenly King... take up thine abode in us...*" as we pray.

According to the words of Christ, *the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth* (Jn. 4, 23-24). This means that the work of prayer, which is pleasing to God, is the work of the heart. The work of the body (i. e. the external signs of

prayer) undertaken for the sake of God is but the external expression of our desire to break away from the vanities of this earth, from our thoughts and lusts.

Only in true prayer do we find a guarantee of communion with God, and only through prayer will the Spirit intercede for us, within us, ineffably. Pray at all times (Eph. 6, 18), urges St. Paul; the most active prayer is that which breaks down the barrier between external actions and the movements of the heart, for then the Spirit Himself is a prayer in the soul of him who prays.

The Psalmist prays: *For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering* (Ps. 51, 16). *Thou delightest not in burnt offering*, that is to say that the Lord will not accept external sacrifices, just as He will not accept external, soulless prayer.

But further he says: *The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise* (Ps. 51, 17), i. e. if you bring to God a chastened spirit and a humble heart, and offer a prayer that is vital, spiritual and true, then its external side will be pleasing to God: *Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar* (Ps. 51, 19). Amen.

Archbishop ANTONIY
of Chernigov and Nezhin

For Communicants



congratulate you upon having received the Holy Sacrament.

At the Last Supper, as we learn from the Gospel, when our Lord Jesus Christ offered the Apostles His Body and Blood, He did not include in this any teaching, for that which He offered them was far above human words. Now that we have partaken of the Lord's Supper, now

hat we have tasted of Christ's Body and Blood, we have no need for any particular teaching since the Most Pure Body itself teaches us and the Most Precious Blood speaks to us, saying: 'Christians, remember the death of your Lord for your sake, and do not betray Him in your life; think and act as He teaches us to think and act; seek the glory of our Heavenly Father in all things; work for the good of others; struggle with vice and dishonour; and be prepared to carry your cross for love of truth and righteousness.'

Our Saviour came into the world so as to bear witness to the Truth, to do the will of our Heavenly Father, and it is for the same ends that all of us were born into this world. He who would follow Christ can and must participate in the sufferings of his Lord, preach the Truth, struggle with vice and sin, and mortify the flesh with its passions and lusts so as to enter into glory through his sufferings. And it is for this great task that we are offered help and strength in Holy Communion. We eat of His Body so as to belong to the Lord, to be cleansed and to become the temple and abode of the Holy Spirit. And we drink of the Blood of Christ so that if need be we should not think twice about shedding our own blood for His Name, for the Truth and our Faith. We have taken the Lord Himself

into us, and now He is in us and we in Him.

Let us give ourselves, each other and our lives to Christ our God! He who does so will become truly aware that Christ is in him and he in Christ. But if any man come to the Lord's Supper without testing himself and without being aware of the importance of these holy things, then even if he has received the Body and Blood of Christ in Holy Communion a thousand times, even if he never tasted anything but this Divine Food, he will not have Christ within him and he will not be in Christ. If in his life he does not follow the Word and the teachings of Christ, he is not on the side of Christ, not a follower of His truth, but a torturer and an enemy of Christ our Saviour, for by partaking of His Body and Blood in Holy Communion, he re-opens the wounds of the Divine Sufferer.

May this never happen to us! We will always unite with the Lord in sincerity and awareness, to become co-heirs with Him of His Kingdom. We will praise, thank, ask and beg Him to make us worthy and not in damnation to partake of the Holy Gifts, but as now through His great mercy worthily discerning the Body and Blood of the Lord (1 Cor. 11. 29). Amen.

Bishop VENEDIKT PLYASKIN

For the Invention of the Holy Relics of Saint Serafim, Miracle Worker of Sarov

Dearly beloved brothers and sisters, in the year 1754, more than two centuries ago, a boy who was christened Prokhor was born into a simple and devout family in the city of Kursk. His childhood was not happy: he was often ill for long periods and he had many other trials to bear. Once, for instance, he fell from a high bell-tower and almost died, but God saw fit to preserve his life.

In his twenty-second year, when his father was already dead, he went with his mother's permission to Kiev to ve-

nerate at the shrines of God's holy saints in that city. After this, his mother gave in to his insistent entreaties and gave him her blessing and a large copper cross to go and become a novice at the monastery in Sarov. Here he won respect by his pious life, his hard work and spiritual achievements and was ordained first a hierodeacon, then a hieromonk.

Soon, with the permission of the hegumen he built himself a cell in the depths of the forest, four versts from the Sarov monastery. In his new place, far from other men, St. Serafim led the

contemplative life with an intensity of fasting, prayer and meditation.

His bodily and spiritual purity was rewarded with especial mercies by God. The Mother of God, surrounded by saints, appeared to him several times, calling him Her chosen one and healing his bodily ills.

The wild beasts were aware of the kindness of his heart: even the bears came to his cell, and the saint fed them with the dry crusts upon which he himself lived.

Living so far from the monastery, St. Serafim was attacked by robbers who beat him cruelly, almost to death, and demanded money and treasures although he had neither.

One of the most marvellous of his achievements was his thousand days of prayer kneeling on a stone: in winter he prayed kneeling on a small stone in his cell, and in summer on a large stone in the forest. The mosquitoes and gnats hung around him in clouds and attacked his body, but the saint bore their bites with patience.

St. Serafim of Sarov said that life should consist of fasting, abstinence, kneeling, prayer and other spiritual exercises, for narrow and sorrowful is the way which leads to the Kingdom of Heaven. He mortified his flesh in his struggle against sinful thoughts and desires, wearing chains and carrying on his back a heavy sack filled with sharp stones, and forcing himself to physical labour. When asked why he did so, St. Serafim would answer: "I am exhausting him who exhausts me".

For his spiritual labours, his prayers and his piety, St. Serafim was granted the gift of healing by the Lord. Those who needed his miraculous help flocked to him. He was especially kind in his dealings with other people; everyone who came to him was greeted with the words "My life and joy, Christ has risen!"

St. Serafim also had the gift of clairvoyance. One day, for instance, when he had spent Eastertide at the Divoyovo convent, the nuns asked him to visit them on their patronal feast of St. Peter. "If the Lord so wills, I will come and in a sledge" he replied. The nuns were surprised but said nothing, thinking that he had made a mistake, for

who rides in a sledge on the fast of St. Peter, in the middle of summer?

However, there was a heavy frost on the eve of St. Peter's and so much snow fell that Father Serafim really did come to Divoyevo in a sledge. The nuns were very pleased to see their guest, but seemed weighed down by some sorrow. When the saint asked what was troubling them, they answered that the frost and snow would leave them without bread. St. Serafim took them out into the fields and silently uprooted a handful of wheat stalks. He showed them to the nuns, saying: "Look! The roots of your wheat have been attacked by worms, but the frost has killed them. Thank God for his mercy! You would have been left hungry, but now you will gather a rich harvest!"

St. Serafim died in 1833, having lived to a great age. Long before, he had said to the brothers of his monastery, "You will learn of my death by the smell of smoke". And that was indeed the case. On the morning of January 2nd, his assistant smelt smoke while in the outer room of the cell, and was perturbed by the smell. He knocked on the door of the saint's cell, but there was no answer. The assistant opened the door and saw that the starets had passed away on his knees before the icon; the candle had burned down and set fire to some hangings which filled the cell with smoke.

While still alive, St. Serafim had said to those who came to him for spiritual help: "When I die, come to my grave and tell me of all your needs, as though I were alive, and I will help you all."

His body was placed in an oaken coffin that he had himself prepared long before his blessed death, and then buried with prayers.

The people's veneration for St. Serafim, which had begun while he was still alive, continued once he was dead. And even after his death he worked miracles.

The year 1903 saw the invention of the relics of St. Serafim, the Miracle Worker of Sarov, and then he was canonized, that is to say, he officially joined the ranks of the saints of the Russian Orthodox Church. And it is

The Meeting of the Soviet Peace Committee

The members of the Soviet Peace Committee chaired by the writer N. S. Tikhonov, Honorary President of the World Peace Council and Chairman of the Soviet Peace Committee, met in Moscow on May 27, 1976. The meeting was organized in connection with the public campaign in the USSR to collect signatures for the new Stockholm appeal to end the arms race and for disarmament.

Speakers told the meeting about the broad public support which the appeal

of the Stockholm Session of the Presidium of the World Peace Council for ending the arms race and for disarmament has received in the Soviet Union, and unanimously favoured opening a campaign here to collect signatures to this appeal.

His Holiness Patriarch Pimen of Moscow and All Russia, a member of the Board of the Soviet Peace Committee, addressed the meeting and signed the appeal of the World Peace Council.

Patriarch PIMEN's Speech

Esteemed participants,

On behalf of the hierarchy, the clergy and laity of the Russian Orthodox Church—our fellow countrymen—I heartily congratulate you, fellow workers in the noble activity of the Soviet Peace Committee, and from the bottom of my heart I hope your peace-making efforts have the greatest success. We, too, participate in these efforts and have successfully been working together for peace for more than a quarter of a century. Today we are gathered to launch the campaign here to collect signatures for the new Stockholm Appeal which bids all men of good will to unite to stop the arms race and thereby make detente irreversible. In fact, although the selfless efforts of our country's leaders, the will of the

Soviet people, and the work of sensible people all over the world have affirmed the principle of peaceful coexistence and cooperation and have broadened the understanding and practice of detente, the arms race which is continuing to grow both quantitatively and qualitatively is a tremendous obstacle to a lasting and just world peace. This obliges us to work harder to stop the arms race and substitute it by that disarmament which mankind has longed for, and, I am sure, this will be an impulse for the broadest support of the new Stockholm Appeal in our country.

It is my duty to announce at this important meeting that the Russian Orthodox Church considers her efforts to end the arms race and to attain complete and universal disarmament to be the most important part of her peace-making service. In this service we are guided by the words of the prophets, Isaiah (2. 4) and Micah (4. 3), about the coming of the time when the nations shall beat their swords into plowshares, and their spears into pruninghooks, when nation shall not lift up sword against nation, neither shall they learn war any more. We regard these prophecies as God's Word, applied to

this event, dearly beloved, that we are commemorating in prayer this day.

In our day, too, St. Seraphim is a lesson to us of righteous and God-pleasing life. As we contemplate his radiant figure, let us tell him our needs and offer him heartfelt thanks for the many blessings which he has brought to men.

Archpriest FEODOR TROITSKY

Appeal of the World Peace Council

Stop the Arms Race. Make Detente Irreversible

The victories for peace and detente have created a new international climate, new hopes, new confidence, new optimism among peoples.

Peace CAN be defended. A world of peace CAN be built.

The unity of the peace forces has the power to overcome the obstacles which still remain along the road towards a new world, from which aggression, exploitation and domination, hunger and poverty will be banished for all time.

The principal obstacle to making the process of detente irreversible is the arms race.

The arms race still threatens our planet with nuclear destruction. With detente this threat has begun to recede. The arms race keeps the threat alive and endangers detente itself.

The arms race weighs heavily on the shoulders of vast masses of peoples in many countries of the world, who are faced with an ever soaring cost of living, inflation and economic crisis. It robs the peoples of a great part of their wealth and resources.

Detente has opened up fresh prospects for victories in the struggles for a new international economic order, for the rights of the peoples to the riches of their own soil. It is a weapon in the fight for ending the plunder by the mo-

nopolies and transnational corporations.

The arms race, the stockpiles of weapons in the hands of the imperialists incite and encourage the forces of aggression, militarism and fascism, colonialism and racism; detente is a vital factor for strengthening the efforts in all lands for national independence, justice and social progress.

Detente creates new possibilities for the solution of the most urgent international problems of the day, for the liquidation of the hotbeds of tension and conflict; the ending of the arms race would open the road to mankind's goal: the prohibition of all nuclear and other weapons of mass destruction, general and complete disarmament—a world without arms.

World public opinion has greater responsibility and greater power than ever before. It can turn the tide against the armaments profiteers, the cold warriors, the enemies of mankind.

The World Peace Council appeals to all governments and parliaments, all peace and other mass movements, to political parties, trade unions, women's and youth organizations, to religious, social and cultural bodies which are engaged in endeavours for mankind's advance, to join hands in a great new

our own times, and we combine them with our dedication to peacemaking as our Lord Jesus Christ commanded all of us in His Sermon on the Mount (Mt. 5. 9).

For a full statement of our stand against the arms race and for disarmament, we refer to the views on this score held by the whole of Soviet society, part of which is composed of members of the Russian Orthodox Church; views expressed in our country's remarkable Peace Programme which is currently gaining much support. Using all available means, we are

trying to strengthen the effectiveness and broaden the contributions of Christians to the struggle against the arms race and for disarmament. This is one of our most important tasks in the World Council of Churches, in the Conference of European Churches, and in our relations with different Churches and religious associations. It is the most important task of the Christian Peace Conference in whose work we are taking an active part. We are presently preparing for and placing great hopes in the World Religious Conference for Lasting Peace, Disarmament

worldwide offensive against the arms race.

To Make Detente Irreversible—STOP THE ARMS RACE.

To Move Forward Rapidly Towards a New International Economic Order—STOP THE ARMS RACE.

To Defend the Peace and Build a New World—STOP THE ARMS RACE.

TOGETHER for Banning All Nuclear and Other Weapons of Mass Destruction!

TOGETHER for General and Complete Disarmament!

TOGETHER for the Calling Without Delay of the World Disarmament Conference!

Stockholm, June 2, 1975

Metropolitan ALEKSIY of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, Interviewed by Radio Moscow, June 18, 1976

Question: Your Eminence, what can you tell us about the attitude of the Russian Orthodox Church to the new Stockholm Appeal on the necessity to end the arms race and to make detente irreversible?

Answer: The answer to your question, I believe, are the years of unremitting peacemaking efforts of the Russian Orthodox Church, which has taken an active part in the world peace movement from the very beginning. In this connection I must recall our attitude to the first Stockholm Appeal to ban atomic weapons.

Signatures for this Appeal were gathered in our country 26 years ago, and I, then a young priest, remember well how we churchmen, as well as everyone else, with unanimous approval signed the demand of the peace-loving public all over the world for the unconditional banning of weapons of mass annihilation and terror and for the establish-

ment of strict international control for the implementation of this decision.

Without doubt, we shall sign the new Stockholm Appeal to end the arms race with the same feeling of approval. I imagine it will be signed with even more enthusiasm since mankind has been convinced that the unending arms race and stockpiling harbours a real danger to world peace. The recognition that an end must be put to this as soon as possible is manifested in the unanimous signing of the new Stockholm Appeal.

Of course, like all men of good will, we are alarmed by the attempts of the opponents of detente to accumulate arms. A fresh evidence of these attempts is the session of NATO's defence planners in Brussels which just concluded a few days ago.

Can one really live and work peacefully while ignoring this real danger

and Just Relations among Nations, which will be held in Moscow in 1977.

On behalf of the Russian Orthodox Church, I declare in support of the new Stockholm Appeal and express the conviction that the members of our clergy and laity will sign this Appeal in full awareness of its significance and support it wholly.

Furthermore, I express the hope that the new Stockholm Appeal will meet with understanding and support in religious circles all over the world. I call upon both Christians and followers of other religions who are unanimous in

their conviction that religious duty compels all believers to help bring about a life of justice and peace for all peoples.

Dear friends of peace, the unanimity which characterizes our present meeting and our mutual conviction that the will of hundreds of millions of men will pave the road to peace without arms, clearly gives new impetus to the work before us to acquaint the broadest masses with the contents of the new Stockholm Appeal. I wish all of us complete success in this remarkable endeavour!

With these thoughts in mind, I hereby sign the Appeal.

and not doing anything about it? The growing involvement of the proponents of peace in the extensive work for peace, security and cooperation is a clear answer to this question. These 25 years of work have eliminated many hotbeds of tension in the world. The unpleasant memories of the cold war have been left behind. The principles of peaceful co-existence of states with differing social systems have been introduced into the conduct of international relations. The conflagration in South-East Asia has been extinguished. The Conference on Security and Cooperation in Europe has been successfully held.

It is worthy of note that the Final Act of the European conference, signed by the heads of 35 European states and the United States and Canada in Helsinki, August 1, 1975, specifically says: "The participating states recognize the interest of all of them in efforts aimed at lessening military confrontation and promoting disarmament which are designed to complement political detente in Europe and to strengthen their security. They are convinced of the necessity to take effective measures... which constitute steps towards the ultimate achievement of general and complete disarmament under strict and effective international control and which should result in strengthening peace and security throughout the world."

The first step in this direction must now be to end the arms race, including an agreement for the gradual reduction of arms until general and complete disarmament is achieved. The Soviet Union has consistently taken the initiative in limiting the arms race. The new Stockholm Appeal summons to this the signatories of the Helsinki Final Act, as well as all governments of the world. The Russian Orthodox Church, in the words of her Primate, His Holiness Patriarch Pimen of Moscow and All Russia, clearly stated her position on the new Stockholm Appeal at a meeting of the Soviet Peace Committee on May 27, 1976: "For a full statement of our stand against the arms race and for disarmament, we refer to the views on this score held by the whole of Soviet society, part of which is composed of members of the Russian Orthodox

Church, views expressed in our country's remarkable Peace Programme which is currently gaining much support. Using all available means, we are trying to strengthen the effectiveness and broaden the contributions of Christians to the struggle against the arms race and for disarmament."

By taking an active part in the preparations for the World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations, our Church intends to use this forum to consolidate all religious groups to attain the goals of the new Stockholm Appeal.

We believe that this Appeal will receive the support of the peace-loving public throughout the world. It receives the absolute approval and support of all citizens of our great country; by unanimously signing the new Stockholm Appeal, they demonstrate the unswerving desire for peace of the Soviet people. I am sure that the bishops, priests and believers of our Church will sign together with all our people the new Stockholm Appeal as an expression of their Christian, human, and civic duty.

The WPC Jubilee Award

Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, was awarded the Jubilee Medal of the World Peace Council on the occasion of the 25th anniversary of the world peace movement (1949-1974) on April 15, 1976, at his residence in Kiev. Metropolitan Filaret received the medal for his work in strengthening peace among nations. The Jubilee Medal was presented by N. S. Rybak, the Ukrainian writer and first deputy to the Chairman of the Ukrainian Peace Committee. Among those who attended the ceremony were M. I. Kotov, Executive Secretary of the Soviet Peace Committee; Yu. K. Smolich, Ukrainian writer and President of the Ukraina Society; A. A. Stas, Ukrainian writer and Secretary of the Soviet Peace Fund Drive Commission; B. S. Zrezartsev, Executive Secretary of the Ukrainian Peace Committee.

Metropolitan Filaret was congratulated by K. Z. Litvin, Chairman of the Council for Religious Affairs of the UkSSR Council of Ministers, and his deputies V. M. Udarov and P. D. Pilipenko, who were also present.



St. Ioann of Rila

(876-1976)



St. Ioann of Rila, the Miracle Worker, the great and inspired ascetic of the Bulgarian Orthodox Church and the heavenly patron of the Bulgarian people, was born in the year 876 in the village of Skrino, near Sredets (the modern Sofia). This was 1100 years ago, during the reign of the saintly Prince Boris-Mikhail I of Bulgaria (852-889), who converted the Danubian Bulgars to Christianity in 865.

Popular tradition is the main source of information on the childhood of St. Ioann of Rila. Orphaned at an early age, he worked as a cattle herd. Once a rich man gave the boy a cruel beating for losing a cow and her calf. The orphan Ioann wept and prayed to God, imploring His help to find them. God not only heard the orphan's prayer, but also wrought a miracle which made it clear that the boy was among the Lord's chosen. Ioann found the cow and the little calf, but the River Struma was swollen, and the calf was unable to cross. Ioann again prayed to God, placed his outer garment on the water, made the sign of the cross over it, picked up the calf and walked across the water as if it were dry land. Thus he reached the opposite bank, where the cow was already waiting. The rich man, who was watching Ioann from the cover of the forest, saw the miracle and was terrified. Generously rewarding Ioann, he released him from further service.¹

Ioann left his native village. We have no knowledge of what he did for years after. He may have gone away to study, because as a monk later on, he proved to be very highly educated for his time. We do not know where or



when he became a monk, but we do know that at the end of his worldly journey he retired to the Rila Wilderness to fast and pray.

Rumour about St. Ioann's spiritual feats and his sanctity, and about the grace-endowing help that he bestowed upon all who came to see him at his beloved Rila Wilderness spread rapidly among the local people. Multitudes of people flocked to see him so as to receive his blessing and rid themselves of their sorrows and afflictions. Some stayed with him and became his disciples. This was the beginning of the monastic community.

On March 25, the Feast of the Annunciation, in the year 941, St.

Ioann wrote the "Testament" to his disciples in his own hand. On August 18, 946, in his 70th year, St. Ioann of Rila departed this life. His fellow monks buried the venerable body of their beloved and grace-bestowing starets, the founder of the holy Rila cloister, near an old skete, an hour and a half's walk away to the north-east of the present monastery. The first service in honour of the saint, known as the "Rila Service", was then composed, possibly by his disciple Grigoriy, whom he appointed to succeed him as "leader and mentor" of the brotherhood.

The political situation in Bulgaria was extremely complicated at the time. In 972 the Byzantine Emperor John Zimisces (969-976) took possession of Eastern Bulgaria. The Bulgarians began a mass emigration to join their Orthodox Slav brothers in Russia. At this critical time St. Ioann appeared to his disciples and ordered that his relics should be translated to Sredets, which was still held by the West Bulgarian Tsar Samuil (976-1014) and to which Patriarch Damian of Bulgaria (927-972) had fled. Opening the tomb, the monks found that the saint's body was still fragrant and undecayed. They glorified God and prepared to translate his remains from the desolate cliff to Sredets. We have reason to believe that it was at precisely this time, before St. Ioann's relics were removed to Sredets, that a further interesting event occurred—the breaking off of the saint's right hand and its conveyance to Russia.² St. Ioann's remains were, in the view of some historians, taken to Sredets in the year 980. In 1018, the Byzantine Emperor Basil II (976-1035) brought the First Kingdom of Bulgaria (861-1018) to an end. Continuing Byzantine pressure made life even harder in enslaved Bulgaria, and so, many Bulgarian scribes, priests, monks and ordinary people fled the country. It is quite likely that monks from the Rila monastery took the right hand of St. Ioann with them and sought refuge in Russia, travelling with the returning forces of the Kievan Prince Vladimir Svyatoslavich (980-1015), who had previously come to the aid of the Bulgarians.

At the beginning of the 11th century

a fortified town called Rylsk made its appearance in the northern part of Kievan Russ. What is interesting is the fact that its inhabitants built the first church in honour of the Bulgarian saint, Ioann of Rila, with a side-chapel dedicated to the holy martyrs Sts. Florus and Laurus, on whose feast day, August 18, St. Ioann of Rila had passed away.³ St. Ioann saved the town from destruction at the hands of the Tatars. During the Tatar siege in 1240, he appeared on the walls of the town, waved a kerchief, blinded the Tatars and so delivered Rylsk.⁴ Other towns in the area, such as Kursk, Putivl, Chernigov and Kiev, were destroyed. It is, possibly, among the holy places of ancient Rylsk that we should seek the sacred relic of St. Ioann's right hand, which was brought to Russ soon after the foundation of the Rila monastery. In this way, St. Ioann of Rila became the first South Slav saint to have a church dedicated to him on Russian soil.

In 1183, King Bela III of Hungary (1174-1196) advanced as far as Sredets and seized, in addition to other treasures, the reliquary with the relics of St. Ioann. He carried it off to Esztergom, but in 1187, "having decorated the reliquary with silver and gold, and having kissed the relics, he sent them back again to Sredets with great pomp".⁵

Some time later, Tsar Asen I Belgun of Bulgaria (1187-1196) commanded Patriarch Vasilii of Bulgaria (1186-1204) and the clergy to take the splendid reliquary of St. Ioann to Tirnovo. This translation was effected with due reverence on October 19, 1195. On July 1, 1469, the holy relics of the saint were returned to the Rila monastery, where they still repose.

But who was St. Ioann of Rila? In the opinion of Bishop Parfeniy of Levkia, the saint is to be identified with the mediaeval Bulgarian writer, presbyter and exarch, Ioann, who disappeared from the former capital, Velikai Preslava, in 927.⁶ From a letter written by Photios, the Patriarch of Constantinople (858-867; 878-886), to the learned Byzantine monk, Arsenios, we learn that Prince Boris sent his son Simeon to study in Constantinople in the company of some talented Bulgarian boys who wished later to be-

come monks and priests.⁷ It is among these Bulgarian boys that we should seek the future St. Ioann of Rila. This would explain why it was that the saint had a good knowledge of the Greek literary language of the day as well as Old Bulgarian. His "Testament" shows him to have been very well read. There is no doubt that he had had a superb theological training and that he was a very cultured man.

The word "presbyter" was often used in the 10th-12th centuries to mean a holy monk or hieromonk, while "exarch" frequently referred to the head of an ecclesiastical establishment, and particularly to the hegumen, or father superior, of a monastery.

As an experienced monk or hieromonk, and especially since he was highly educated, Ioann was probably in charge of the Patleina monastery not far from the capital—the centre of the Pliskov-Preslava bookmaking school.

The earliest mention of the Rila saint in Old Bulgarian literature is made by Presbyter Kosma in his *Homily Against Bogomils*: "Imitate Presbyter Ioann the New, the former pastor and exarch... whom many of you know. And do not say, 'We cannot be like him in these years', because God can do anything if only we wish it".⁸ What is noteworthy here is the adjective "former" that Kosma attaches to Ioann, the presbyter and exarch. It follows that Ioann had ceased to be the exarch, i. e. official, hegumen or father superior, that he had once been. As for the epithet "New", it was probably applied to St. Ioann in order to distinguish him from his heavenly patron, St. John the Divine, since icon painters often depicted them together. The academician and professor, Archpriest Doctor Ivan Goshev considers that in his "Homily" Presbyter Kosma is referring to St. Ioann of Rila.⁹

It is intriguing to link this earliest mention of St. Ioann in Old Bulgarian literature as a presbyter and hieromonk, on the one hand, and as an exarch and superior, on the other, with several other pieces of information. For instance, according to the menologion of the 13th-century *Ochrid Prolog* "St. Iovan the Exarch" is commemorated on July 31.¹⁰ Then there is the detailed *Life* in

a 14th-century Russian *Prolog* in which St. Ioann of Rila is called *pastyry nachalnik* (a pastor and leader)—a literal, etymological translation of the Greek words "presbyter" and "exarch".¹¹ There were no saints with the name of Ioann during the First Kingdom of Bulgaria other than St. Ioann of Rila, Bishop Parfeniy of Levkia comments: "There is no insuperable difficulty in the fact that the commemoration of Ioann the Exarch (July 31) does not coincide with the date on which St. Ioann of Rila departed this life (August 18). It frequently happened that the menologions recorded different dates for one and the same saint... What probably happened is that in the capital, Velika Preslava, where the presbyter and exarch, Ioann, was renowned for his sanctity during his lifetime, people knew July 31 as the day when he disappeared without trace, whereas in the Rila monastery the brotherhood remembered the day of his departure, August 18, and venerated his memory then".¹² The fact that ever since the early 14th century Russian menologions have not recorded the name of the presbyter and exarch, Ioann, under July 31 indicates clearly that the Church has transferred his commemoration to another date.

The identification of St. Ioann of Rila with the presbyter and exarch, Ioann, lasted until the 18th century, when a copy of Ioann's book the *Hexameron*, made from a 13th-century manuscript, contained for the last time the words "Our blessed father, Ioann the Exarch...", "Our saintly and pious father, Ioann the Exarch..." and "A homily by our blessed father, Ioann the Exarch...".¹³

The printed Russian Orthodox calendar does not list the presbyter and exarch, Ioann, among the saints, since there is "nothing known about his life",¹⁴ whereas the name of St. Ioann of Rila was mentioned in the old Russian printed calendars.

Something interesting and puzzling occurred in the Bulgarian capital immediately after the death of Tsar Simeon. On May 27, 927, two outstanding Old Bulgarian writers vanished from Velika Preslava—the presbyter and exarch, Ioann, who wrote the remark-

able *Hexameron* and *The Heavens*, and Presbyter Grigoriy, who held some very high ecclesiastical administrative post as the "churchman of all Bulgarian churches". Shortly afterwards rumour spread about a remarkable hermit called Ioann living in the wilds of Rila. St. Ioann looked for a desolate spot first of all in the Vitosha Mountains and around Pernik, but later settled in the Rila Mountains, not far from his native village of Skrino.

From these biographical details and suppositions it becomes clear that St. Ioann of Rila was a fascinating figure for the Bulgarian people and for those Bulgarians who were driven out of their country in the late 10th and early 11th centuries and who carried his right hand and his glory with them far away to the north. As we have seen, St. Ioann of Rila took the Russian people, too, under his spiritual patronage.

"Even while it was still coming into being, the Rila monastery became a literary centre. Its founder, St. Ioann, collected disciples together, taught them to read and write Bulgarian, displayed an enviable knowledge of theological literature and quoted precisely from well-known writers of his time. In his "Testament" the saint recommended the brotherhood to read "more books by the holy fathers". When writing the "Testament", St. Ioann made use of the works of St. Theodore of Studios (759-826), which had not as yet been translated into Old Bulgarian. It could well be that he became familiar with them at the monastery of Studios at Constantinople, where he probably studied with other Bulgarians and absorbed Byzantine culture... The hermit of Rila used the original Greek text, and so he must have known the literary language of contemporary Byzantium.... Where and when could this man from the poor village of Skrino have received the cultural grounding that this implies? The Lives tell us nothing..."¹⁵ This omission can be easily explained: shunning earthly glory and all vanity, this humble refugee from Velika Preslava—the former presbyter and exarch, Ioann—concealed from his disciples at Rila who he was, from whence he had come, and why. None of this was known to the people

or to the authors of his *Life* and the service dedicated to him. Consequently, the Bulgarian refugees in Kievan Russ also passed on different oral traditions (though at one and the same time) about Ioann the New, and these different versions were duly preserved by chroniclers in the earliest written records: sometimes "Ioann" is the presbyter and exarch, Ioann, sometimes he is Ioann of Rila, and at other times he is Ioann of Sredets, as other sources refer to him later on. All this was handed down from generation to generation. Through the centuries the name of Ioann of Rila became even more popular among the kindred Slavs of Russ. From the 12th century onwards (menologion of the Galich Gospel, 1143), the name of St. Ioann of Rila is listed under October 19 in all Russian manuscript and printed menologions. Sometimes Russians called him the "luminary of Rila".¹⁶ It was in Russia that the service dedicated to him was first published in 1645, followed by his *Life* in 1671. Books were written about him, generous gifts were collected for his much-distressed monastery, especially during the centuries of Turkish rule (1396-1878), and churches were dedicated to him. Of all the Bulgarian saints he occupied an early and very special place among Russian saints and is maintained in the Russian Church's annual cycle of services. For this reason there is such a solemn, uplifting ring to the words of a Russian priest who wrote a book about St. Ioann of Rila: "We join as brothers with the Bulgarian Church in feelings of reverence for the memory of our kinsman St. Ioann, the Miracle Worker of Bulgaria..."¹⁷

Glory be to thee, O wondrous luminary of Rila!

Archimandrite NESTOR,
Magister of Theology, Dean
of the Bulgarian Podvorye in Moscow

N O T E S

¹ Vl. Kachanovsky. *Pamyatniki bolgarskogo narodnogo tvorchestva* (Monuments of Bulgarian Folk Creativity), St. Petersburg, 1882, pp. 115, 116; Y. Ivanov, *Sveti Ivan Rilski i negoviyat manastir* (St. Ioann of Rila and His Monastery), Sofia, 1917, p. 4.

² Ibid., p. 116.

ADDRESS

by Catholicos-Patriarch DAVID V of All Georgia

Your Eminences, Metropolitan Meliton and Metropolitan Damaskinos, beloved in the Lord, and reverend father, Protopresbyter Georgios.

Christ is risen!

Blessed is the Lord in the Holy Trinity, Who has given us this joyful day of brotherly communion! On behalf of the Holy Synod of the Georgian Orthodox Church, of the clergy and laity and on our own behalf and the whole Plenitude of our Apostolic Church, we greet you warmly, archpastors wise-in-God, and reverend father, as esteemed representatives of the Constantinople Patriarchate, and through you we send our brotherly love and prayerful best wishes to His Holiness Dimitrios I, Archbishop of Constantinople the New Rome and Ecumenical Patriarch.

Your visit brings to mind those blessed times when the Holy Apostles, Andrew the First Called and Simon the

Canaanite, endowed with the grace of the Holy Spirit, came to our country and sowed the seeds of Christ's Good News. One of these Apostles, Simon the Canaanite, is buried in our soil, a sign of God's great mercy towards our people.

Your visit also brings to mind the close link between Byzantium and Georgia when, at the beginning of the 4th century at the request of the Georgian Tsar Mirian, the Byzantine Emperor Constantine the Great sent to us Primate Eustathius of Antioch, who established the Church in our country—the Iberian Archbpriphic. Strengthened by God's omnipotent power, the Georgian Church began to flourish like a beautiful blossom on fertile land, as a consequence of which in the 5th century during the reign of the famous Tsar Vakhtang Gorgasali, the founder of Tbilisi, our Church was granted autocephaly. From that time, our Church, headed by His Beatitude the Catholicos-Archbishop, began her independent existence. Throughout her entire history

The address was delivered at the reception in honour of the delegation from the Constantinople Patriarchate on May 10, 1976.

³ G. Kholmogorov, *Materialy dlya istorii tserkvey Rylskoi desyatiny* (Material for the History of the Churches of the Rylsk Church District), *Kurskie eparkhialnye vedomosti* (Kursk Diocesan Gazette), Kursk, No. 24, 1907, p. 11.

⁴ V. Prosetsky, *Rylsk*, Voronezh, 1966, p. 146.

⁵ St. Dimitriy of Rostov, *Zhitiya svyatykh* (Lives of the Saints), Book II, Moscow, 1902, pp. 445, 446.

⁶ Bishop Parfeniy of Levkia, *Bogosluzebnaya posledovaniya na vse leto prepodobnomu i bogonosnomy ottu nashemu Ioannu Rylskomu, s prilozheniem* (Services Throughout the Year for Our Saintly and Pious Father, Ioann of Rila, with Supplement), Sofia, 1955, p. 20.

⁷ V. Zlatarski, *Istoriya na Bulygarskata durnzava prez srednite vekove* (History of the Bulgarian State in the Middle Ages), Vol. I, Pt. II, Sofia, 1971, p. 225.

⁸ M. G. Popruzenko, *Kozma prezviter, bulyarski pisatel X veka* (Presbyter Kosma, a Bulgarian Writer of the 10th Century), Sofia, 1936, p. 79; Yu. K. Begunov, *Kozma prezviter v slavyanskih literaturakh* (Presbyter Kosma in Slavic Literatures), Sofia, 1973, p. 391.

⁹ Archpriest I. Goshev, *Trite nay-starosti protstranni zhitiya na prep. Ioan Rilski* (The Three Oldest Detailed Lives of St. Ioann of Rila), Sofia, 1948, p. 61.

¹⁰ Bishop Nikolai of Ochrid, *Ohridski prolog* (The Ochrid Prolog), Niš, 1828, p. 590.

¹¹ K. Radchenko, *Religioznoe i literaturnoe dvizhenie v Bolgarii v epokhu pered turetskim zavoevaniem* (The Religious and Literary Movement in Bulgaria During the Period Preceding the Turkish Conquest), Kiev, 1898, p. 257.

¹² Bishop Parfeniy of Levkia, *op. cit.*, p. 21.

¹³ Archimandrite Leonid, *Sistematische opisanie slavyano-rossiyskikh rukopisei sobraniya grafa A. S. Uvarova* (A Systematic Description of the Slavonic and Russian Manuscripts in Count A. S. Uvarov's Collection), Pt. I, Moscow, 1893, p. 78.

¹⁴ E. Petukhov, *Bolgarskie literaturnye deyately li drevnei epokhi na russkoi pochve* (Bulgarian Literary Figures of the Ancient Period on Russian Soil), *Zhurnal Ministerstva narodnogo prosvescheniya* (Journal of the Ministry of Education), St. Petersburg, April 1893, p. 310.

¹⁵ Bishop Parfeniy of Levkia, *op. cit.*, pp. 16, 17.

¹⁶ Archimandrite Leonid, *op. cit.*, Pt. II, p. 28.

¹⁷ Father N. Voskresensky, *Prep. Ioann Rylski, chudotvorets Bulyarski* (St. Ioann of Rila, the Bulgarian Miracle Worker), Moscow, 1898, p. 6.

our Holy Church, an integral part of the One, Holy, Catholic and Apostolic Church, has had periods of flowering and ardent growth! In the 11th century the Georgian Primate had been given the title of His Holiness and Beatitude the Catholicos-Patriarch; but the Church has also suffered times of great tribulation. No power, however, could shake our faith or destroy the living body of the Church which was, is, and forever shall be *the pillar and ground of the truth* (1 Tim. 3. 15) for our people.

The famous Georgian historian and public figure, Bishop Kirion Sadzaglisvili, Catholicos-Patriarch of All Georgia from 1917, wrote metaphorically, but accurately of our Church: "Misfortune was her cradle in infancy, sorrow was the amusement of her childhood, misery the lessons of her adolescence, suffering and illness the first steps of her youth... but amidst all these horrors... Georgians have preserved in its primordial purity and holiness their precious treasure—the Orthodox faith" (Bishop Kirion, *Kratky ocherk Gruzinskoi tserkovnoi istorii*. 1886-1895.—A Short History of the Georgian Church, 1886-1895).

Reflecting on our historical past and present, we observe the protective benevolence of Divine Providence for our Church and believe that our Church, which has not only preserved the truth of Holy Orthodoxy, but has also lived by this truth, will continue the great mission of spiritually guiding her God-protected people.

Today, we have the pleasure of bearing witness to you, representatives of the Constantinople Church, of our love, our faith and hope that Christ is and always shall be in the midst of us. We cannot conceal our joy at the fact that through God's grace the spirit of sobornost, sisterly love, and accord exists between our Holy Churches—of Constantinople and of Georgia. Relations between Constantinople and

Georgia have deep historical roots and one example of our close sisterly ties is the Iveron Monastery on Mt. Athos. It will be remembered that this monastery was founded and built by our glorious compatriots, Sts. Ioann, Evfimiy, Tornikiy Eristavi, Gavriil and others. It will also be remembered that in the course of many centuries many Georgians fulfilled monastic obedience in this holy cloister, where they not only dedicated themselves to prayer, but also to translation and philology, and maintained close ties with their homeland. The Greeks and Georgians were united in brotherly communion and love. In the last hundred years, relations between Georgians and Greeks on Mt. Athos have become strained, as a consequence of which the Georgian monks have been forced out of the Iveron Monastery and out of the nearby Monastery of St. John the Baptist. At the present moment, there is not one Georgian monk in the Iveron Monastery. We believe that brotherly communion and love should be renewed as it was in the time of St. Athanasius the Great. We would like for Georgian monks to perform monastic service in the Iveron Monastery alongside Greek monks and to offer up their prayers for our Church and for our people. This question disturbs us deeply, and I express the confidence of our entire Church that His Holiness Patriarch Dimitrios of Constantinople in his wisdom, together with you, archpastors wise-in-God, and all the other members of the Holy Synod of the Church of Constantinople, will study this question and take appropriate measures towards its positive solution.

We offer up our prayers for the flourishing and well-being of the Church of Constantinople, for the health of our beloved brother in Christ, His Holiness Patriarch Dimitrios, for your health and well-being, esteemed guests, and for friendship, brotherhood, and mutual understanding between our Holy Churches.

Visit to Georgia by the Constantinople Patriarchate Delegation

A delegation from the Constantinople Patriarchate arrived in Tbilisi, the capital of Georgia, on May 10, 1976, for an official visit. The delegation was composed of Metropolitan Meliton of Chalcedon (head of the delegation), Metropolitan Damaskinos of Tranoupolis, and Protopresbyter Georgios Tsetsis. The delegation was accompanied from Moscow by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, and G. N. Skobey from the Department of External Church Relations, who acted as interpreter. The honoured guests were met at Tbilisi Airport by Metropolitan Roman of Batumi and Shemokmedi, Metropolitan Zinoviy of Tetri-Tskaro, Metropolitan Iliya of Sukhumi and Abkhazia, Bishop Gaioz of Tsikani, Rector of the Georgian Orthodox Seminary; Bishop Georgiy of Manglisi, Protopresbyter Pakhomiy Oboladze, Dean of the Sion Cathedral of the Dormition in Tbilisi, Archimandrite Ioann Ananiashvili, Archpriest Georgi Pilgrev, Father Ilarion Samkharadze, and Protodeacon Amvrosiy Akhobadze of the Sion cathedral.

The delegation was welcomed in the Tbilisi Sion Cathedral of the Dormition by Metropolitan Roman of Batumi and Shemokmedi. A cordial reply was delivered by Metropolitan Meliton of Chalcedon. Then "Many Years" was intoned by Protodeacon Amvrosiy Akhobadze. The guests kissed the cross of St. Nina, Equal to the Apostles. The representatives of the Constantinople Patriarchate then left for the residence of His Holiness and Beatitude David V, Catholicos-Patriarch of All Georgia. Metropolitan Meliton of Chalcedon explained the purpose of the delegation's visit to Tbilisi to the Primate of the Georgian Orthodox Church: to discuss preparations for the Holy and Great Council of the Orthodox Church by the Local Orthodox Churches. The conversation that ensued was imbued with the spirit of brotherly love. At the end of the meeting, His Holiness Catholicos-Patriarch David V presented

Metropolitan Meliton with a *panagia* to be delivered to His Holiness Patriarch Dimitrios of Constantinople, and presented the delegates with the Order of St. Nina, First and Second Class.

That evening there was an official dinner on Mt. Mtatsmind at which an address from His Holiness Catholicos-Patriarch David V in honour of the guests was delivered by Metropolitan Iliya of Sukhumi and Abkhazia. The speech stressed the historical link between the Churches of Constantinople and Georgia, which have long been joined by ties of unity, *sobornost*, sisterly love and accord. An example of this ancient sisterly love is the Iveron Monastery on Mt. Athos. As will be remembered, it was founded and built by our glorious compatriots—the holy fathers Ioann, Evfimiy, Gavriil, Tornikiy Eristavi, and others. It will also be remembered that throughout the centuries many Georgians have fulfilled monastic obedience in this monastery, where they not only devoted themselves to prayer, but also to copying books, translating, research into various theological and philosophical questions, and to the history of Georgia, particularly the keeping of chronicles, thus serving their homeland. Today, however, there are no Georgian monks in the Iveron Monastery on Mt. Athos. His Holiness Catholicos-Patriarch David V expressed the wish that the ancient fraternal relations between Georgian and Greek monks in this holy place be renewed.

In the morning of May 11, the guests made a sightseeing tour of Tbilisi, visiting the Museum of Georgian Arts and the Kvashvetsi Church of St. George the Victorious and the Didube Church of the Mother of God. The Didube church choir welcomed the guests with liturgical hymns sung under the direction of Precentor Taisiya Torondzhadze. At noon, the guests arrived in the ancient Georgian capital, Mtskheta, where they visited Sveti-Tskhoveli—the Patriarchal Cathedral of the Twelve Holy Apostles, and Samtavro—the Convent of St. Nina, where they were

Russo-Bulgarian Church Relations During the Bulgarian Schism

A History of the Bulgarian Schism

From 1413, when the Turkish conquerors deposed St. Evtimiy, the Patriarch of Bulgaria, until 1953, when His Holiness Patriarch Kirill of Bulgaria ascended the Bulgarian Patriarchal Throne, this supreme see of the Bulgarian Orthodox Church remained vacant. Having thus reestablished her ancient patriarchal dignity, the Bulgarian Church regained her status as an Autocephalous Church. This event resulted from a vital happening in the recent history of the Bulgarian Orthodox Church: the year 1945 saw the ending of the schism with the Bulgarian Church, pronounced in 1872 by the Local Council of Constantinople.

In 1767, Patriarch Samuel I of Constantinople abolished the autocephaly of the Bulgarian Church. He obliged Archbishop Arseniy of Ochrid* to abdicate and forced the bishops who were under Arseniy's jurisdiction to request the Turkish Government's permission to attach the Bulgarian-Ochrid Church to the see of the Patriarch of Constantinople. During the next 100 years only Greeks were appointed as hierarchs in all the dioceses of the former Archishopric of Ochrid.

* The seat of the Bulgarian Church had been in Ochrid since the year 971. During the Second Kingdom of Bulgaria it was transferred to Tirnovo. After the Turkish conquest of Bulgaria the eparchies of the Ochrid Diocese retained their independence until 1767.

greeted by Bishop Gaioz of Tsilkani, Rector of the Georgian Orthodox Seminary.

In the evening, the guests left for Moscow. The delegation was seen off by the same representatives of the Georgian Church who had met them on their arrival in Tbilisi.

Archpriest AMIRAN SHENGEGLIA
of the Sion Cathedral in Tbilisi

Tbilisi

In 1856, the Bulgarians petitioned the Sultan to decree that their hierarchs should be paid a regular stipend instead of having to rely on contributions from the congregation. However, this petition was firmly opposed by the Patriarch of Constantinople. The Bulgarians then declared that they no longer wished to be subject to the Greek hierarchy and began to demand that either their former ecclesiastical independence should be reestablished, or, at the very least, their hierarchs should be Bulgarian and would conduct services in Slavonic; Bulgarian hierarchs should be admitted to the Patriarchal Synod on a par with Greeks, and all Bulgarians should be made the complete equals of Greeks when it came to electing a patriarch and running the affairs of the Church. This marked the beginning of the ecclesiastical conflict between Greeks and Bulgarians. Bulgarians refused to obey the Greek hierarchs. The Greeks, for their part, burdened the Bulgarians and their hierarchs with various forms of ecclesiastical chastisement.

On February 10, 1867, Patriarch Gregory VI of Constantinople adopted a more conciliatory tone and was prepared to make concessions. He agreed to confer on several Bulgarian dioceses with Bulgarian hierarchs the right to be a separate district of the Patriarchate, administered by an assembly of their own bishops under the Exarch of All Bulgaria. But the Bulgarians wanted more. At the request of the Bulgarians, the government itself drew up two fresh draft agreements and submitted them to the Patriarchate. They would have the effect of considerably enlarging the area covered by the Bulgarian Exarchate and making all Bulgarians subject to it. The Patriarch opposed both drafts. He demanded that an ecumenical council should be convened and, at the end of 1868, he sent out a circular to this effect to all the Autocephalous Churches.

Faced with this attitude from the Patriarch of Constantinople, the Turkish Government decided to use its own

power in order to put an end to the quarrel. The Sultan issued a firman in February 1870, based on Patriarch Gregory's original proposal. A separate Bulgarian exarchate was to be set up, consisting of a fixed number of dioceses, which were listed in the firman. The administration of the exarchate was to be entrusted to a synod of Bulgarian bishops presided over by the exarch. Over vital matters of doctrine the synod would contact the Patriarch of Constantinople and his Synod. After the election of its own exarch, the synod of bishops would request the Patriarch to confirm the appointment. The Patriarch would also supply the exarchate with chrism. The Bulgarian exarch was to glorify the name of the Patriarch during services. The Bulgarians were satisfied with the firman, but the Patriarch again protested vehemently against it, persistently seeking the government's permission to summon an ecumenical council. He sent out a further circular on the subject to the Local Churches. But the government withheld its consent, and the Patriarch resigned.

Patriarch Anfim VI, elected to the Patriarchal Throne for the third time on September 5, 1871, evinced a sincere wish for reconciliation with the Bulgarians from the outset. He drafted a fresh proposal that was essentially identical with the Sultan's firman. The more moderate Bulgarians urged acceptance, but the majority requested the Sultan to acknowledge the independence of the Bulgarian exarchate in accordance with his original firman. The Grand Vizier ordered the Patriarch to set down in writing how, in his view, the Bulgarian question could be settled once and for all. The Patriarch procrastinated, and the Grand Vizier waited long and in vain. Eventually, making the Patriarch totally responsible for the consequences, he handed to the Bulgarian Assembly in Constantinople a decree he had drafted announcing the determination of the Sublime Porte to enforce the Sultan's firman, and instructed the assembly to proceed to the election of an exarch. An exarch of Bulgarian extraction was elected forthwith. The Patriarchate began to protest, but the Grand Vizier declared the protest illegal.

The newly elected Bulgarian Exarch, formerly Metropolitan Anfim of Vidin, went to Constantinople, was received by the Grand Vizier on March 18, 1872, and was given the Sultan's berat on April 2. The Patriarch could not be prevailed upon, however, to recognize or even to receive the Exarch. On Sunday, April 23, the Exarch delivered a speech in his church, bitterly complaining about the Patriarchate's constant refusal to accede to any requests he might make, and announcing that he no longer accepted as valid the deposition of the three Bulgarian bishops. The Patriarch and his Synod decided to threaten the Exarch with *epitemia*, but the threat could no longer sway the Bulgarian Exarchate.

On May 11, the day on which the whole of Slavdom commemorates Sts. Cyril and Methodius, Equal to the Apostles, the Exarch conducted a service in Constantinople together with the other Bulgarian bishops and numerous clergy. During Liturgy, after the Gospel reading, an act signed by a council of seven Bulgarian bishops was read out proclaiming the independence of the Bulgarian Church. The proclamation was communicated to the whole Bulgarian Exarchate and to all the Orthodox Churches together with a circular from the Exarch. The Exarch began to ordain bishops for his district and also to act independently in other respects. On May 15, however, the Patriarchal Synod met and excommunicated Exarch Anfim and his bishops with all the clergy and laity under their jurisdiction.

The Patriarch, furthermore, announced his decision to convene a local council. The council opened on August 29, 1872, and at its third session, on September 16, decreed that all the Bulgarian hierarchy, clergy and laity were schismatic, along with the whole Bulgarian Church. The act signed by the 32 hierarchs attending the council, was read out in all the churches of Constantinople and throughout the Patriarchate, and was then circulated to all the Autocephalous Orthodox Churches.

This in brief is the history of the dispute between the Greeks and Bulgarians.

Russo-Bulgarian Church Relations

Having reestablished the autocephaly of its Church against the wishes of the Patriarch of Constantinople, Bulgaria expressed its clear desire to enter into full communion with the Russian Church. The Russian Church, too, wished to be at one with the Bulgarian Church, but could not enter into official relations owing to the proclamation of the schism. Anfim I, the Exarch of Bulgaria, despatched a message to the Autocephalous Churches in an attempt to prove that the schism was illegal and unfair, since, although independent, the Bulgarian Church retained her devotion to the Orthodox faith and wished to be united with the whole Ecumenical Orthodox Church. The Holy Synod of the Russian Church left the message unanswered, but this silence did not mean that it was in agreement with the condemnation of the Bulgarian Exarchate by the Constantinople Council — it sent no reply to the Patriarch of Constantinople's message announcing the schism either. Opposition to the schism was voiced by the prominent Russian theologian, Archbishop Makariy (Bulgakov) of Lithuania (Metropolitan of Moscow from 1879 onwards), who compiled a lengthy report on the subject in 1873 by order of the Holy Synod.

After Bulgaria's war of liberation, supported by an emancipatory Russian army, the Bulgarian Exarchate was even more anxious to establish vital links with the Russian Church. Iosif, the Exarch of Bulgaria, wrote to the Russian Commissar in Bulgaria, Dondukov-Korsakov, on July 24, 1878, asking him to make representations to the Russian Synod so that Bulgarian clergymen attending Russian theological schools might be allowed to study Russian church singing, divine services and the organization of church administration. Russian melodies soon made their appearance in Bulgarian churches. In its session of November 28, 1881, the Bulgarian Synod resolved that Russian church singing should be taught in all theological and other schools throughout Bulgaria. In a circular of May 6, 1880, to the diocesan hierarchs, Exarch Iosif had emphasized that "one of the principal benefits that our Russian

Sister Church is conferring upon our people is to educate Bulgarian children in her theological schools". There were then some 50 Bulgarians attending Russian theological schools. At the request of Exarch Iosif, the Russian Synod decided in 1885 to award grants to Bulgarians from Macedonia.

In 1879, Metropolitan Isidor of St. Petersburg and Exarch Iosif exchanged letters. Other Russian hierarchs also began to engage in written communication with the Exarch of Bulgaria on the subject of the affairs of the Bulgarian Church. Such were Bishop Gerasim of Astrakhan, Bishop Antoniy Vadvkovsky, Rector of the Kazan Theological Academy, Archbishop Pavel of Kishinev and Bishop Arseniy, Rector of the St. Petersburg Theological Academy.

The Russian Synod took an interest in the position of the Bulgarian Church, presented her with vestments, books and vessels for the churches in the Varna District in particular, and dealt with matters affecting the Church's legal position in the Principality of Bulgaria. Exarch Iosif also awaited the Russian Synod's opinion of a draft law on the administration of the Bulgarian Church prepared by Dondukov-Korsakov.

The Bulgarian Exarchate requested individual Russian hierarchs to supply it with chrism. Archbishop Sergiy of Kishinev, Metropolitan Platon of Kiev and Metropolitan Palladiy of St. Petersburg complied with this request.

At their own discretion and wish, some Russian hierarchs allowed Bulgarian clergy of minor orders to officiate with Russian clerics. In addition, Bulgarian clergymen attending Russian theological seminaries and academies officiated at services in the churches of theological schools. During the Russo-Turkish war of liberation (1877-78) Russian chaplains officiated in Bulgarian churches alongside Bulgarian clergymen.

The Patriarchate of Constantinople regarded this communion between the Russian clergy and the Bulgarian Church as an infringement of the schism. In 1878, Patriarch Ioachim II of Constantinople and his successor, Joachim III, conveyed their displeasure in letters to the Russian Synod. The Rus-

sian Synod declined to reply. On another occasion it bluntly stated that it disagreed with the 1872 Constantinople Council decision regarding the Bulgarian Church and took the view that the Bulgarians, condemned by the council, were not schismatics. It added that if the Exarchate's bishops and priests wished to reunite with the Church that had condemned them, they could, after due penitence, be accepted in their current ecclesiastical rank.

Having adopted this position over Bulgaro-Greek relations, the Holy Synod of Russia refrained from full canonical communion with the Bulgarian Church. On August 15, 1879, the Feast of the Dormition of the Most Holy Theotokos, Metropolitan Makariy of Moscow forbade Metropolitan Anfim, the former Bulgarian Exarch or Bishop Kliment of Vidin, who had been sent to Russia by the Bulgarian Constituent Assembly to convey the Bulgarian people's gratitude for the liberation of Bulgaria from Turkish rule to conduct divine services in Moscow. In 1895, Metropolitan Klement of Tirnovo was graciously received by Metropolitan Palladiy of St. Petersburg, but he, too, was forbidden to partake of any prayerful communion with the Russian clergy. There were Russian hierarchs who did not allow even Bulgarian clerics of minor orders among their students to officiate with the Russian clergy. But such cases were few and far between.

The year 1897 saw the start of building work on a church in the Shipka Pass without the blessing of the diocesan hierarch, Metropolitan Mefodiy of Stara Zagora. Following vehement protest from the metropolitan, the Senior Procurator of the Holy Synod of Russia, V. Sabler, submitted a request on September 2, 1897, on behalf of the building committee, for Metropolitan Mefodiy's blessing on the project. When the building was completed in 1902, the Russian Synod sent Russian clergymen, led by Protopresbyter Aleksandr Zhelobovskiy, to consecrate it. Metropolitan Mefodiy of Stara Zagora consecrated the church, assisted by Russian clergymen. There is no record of how the Constantinople Patriarchate viewed these schism-breaking proceedings, but subsequently the Russian Church au-

thorities tried to prevent relations with it from deteriorating any further. For this reason, the Shipka Theological Seminary was not opened.

After the signing of the Treaty of Bucharest on August 10, 1913, the Bulgarian Exarchate lost its jurisdiction in most of Macedonia, and very few Bulgarians remained in Turkish Thrace. Consequently, on November 27, 1913, Exarch Iosif transferred his residence from Constantinople to Sofia, leaving his deputy in Constantinople to minister to the Exarchal flock in Turkey-in-Europe. After this move relations between the Russian and Bulgarian Churches took a turn for the better: with the Bulgarian Exarch now in Sofia, there were greater opportunities for trying to effect a reconciliation between the Churches of Constantinople and Bulgaria, and the Russian hierarchs became more determined to ignore the schism.

Moreover, Exarch Iosif and the Holy Synod of Bulgaria openly resisted the efforts of Austrophile political circles in Bulgaria to impose a union with Rome on the Bulgarian people, thereby separating them from their Russian liberators. This struggle made Russian political and ecclesiastical leaders better disposed towards the Bulgarian Church. A more tangible expression of the more favourable attitude came when the Russian Government decided that the Church of St. Nicholas attached to the Russian Legation in Sofia should be consecrated by the Bulgarian Exarch, assisted by Russian clergymen. On November 11, 1914, the church was consecrated by Metropolitan Vasiliy of Dobrostol-Cherven, a member of the Bulgarian Synod, on behalf of Exarch Iosif, who was ill at the time. He was assisted by Russian and Bulgarian clergymen, and the ceremony was attended by Bulgarian metropolitans, members of the Bulgarian Synod, the staff of the Russian Legation and a host of worshippers.

The significance of the occasion was underlined in the speeches made during the consecration ceremony, and also in the press. The Russian newspaper *Kolokol*, for instance, regarded this Russo-Bulgarian church ceremony as an event that would "show everyone that the Russian Church recognizes the Bulga-

rian Church as being Orthodox and as having ceased to be in schism". The Patriarchate of Constantinople sent the Russian Synod a message regretting the start of open communion between the Russian and Bulgarian Churches. The Russian Church did not reply.

Despite the protest registered by the Patriarch of Constantinople, a few months later the leading member of the Russian Synod, Metropolitan Vladimir of Petrograd, sent a telegram to the Chairman of the Bulgarian Synod, expressing the sincere condolences of the Russian Synod on the occasion of the demise of Exarch Iosif I of Bulgaria (June 20, 1915).

In early October 1915, the Government of Tsar Ferdinand dragged Bulgaria into the First World War on the side of Germany. Nevertheless, the Bulgarian Church retained her former friendly attitude towards the Russian Church, as is shown by the fact that the Bulgarian Synod requested the commander-in-chief of the Bulgarian Army to free the Russian monks on Mount Athos.

However, the war did interrupt the official relations that were just beginning to take shape between the Bulgarian and Russian Churches. After the war the Bulgarian Church was fired by ardent love for the Russian Church and by the passionate wish to experience her joys and sorrows as if they were her own. In 1922 a prayer for the welfare of the Russian Orthodox Church and the Russian people was inserted into the ekteneis of Liturgy in all Bulgarian churches, by decision of the Bulgarian Synod. The Bulgarian Synod refrained from communion with the Polish Orthodox Church, which was proclaimed to be autocephalous by the Patriarchate of Constantinople on November 17, 1925.

Wishing that canonical relations should be established between the Mother Russian Orthodox Church, as represented by the Moscow Patriarchate, and the Daughter Polish Orthodox Church, the Bulgarian Synod did not reply to the letters of November 24, 1925 and January 24, 1927, in which Metropolitan Dionisiy of Warsaw requested that the autocephaly of the Polish Church should be recognized as ca-

nonical. The Bulgarian Synod also regarded as uncanonical the separation of the Ukrainian Church from the Moscow Patriarchate and the proclamation of her autocephaly by the Ukrainian Church Council in Kharkov in May 1925. Consequently, it did not answer the letter written by Metropolitan Pimen of Kharkov and All the Ukraine on February 25, 1926, requesting for canonical communion.

On September 9, 1944, after the Soviet Army had freed Bulgaria from fascist rule, circumstances favoured an open bridging of the gap between the Bulgarian and Russian Churches. A letter from Metropolitan Aleksiy of Leningrad and Novgorod, dated October 5, 1944, and addressed to Metropolitan Stefan of Sofia, inaugurated epistolary relations between the Russian and Bulgarian Synods.

On behalf of the Bulgarian people and the Holy Synod of Bulgaria, its chairman replied on October 30, 1944, expressing profound gratitude to Metropolitan Aleksiy for his message. The Bulgarian Synod assured Metropolitan Aleksiy that it longed for complete prayerful unity, and not just communion, with the Russian Church as soon as possible, and went on to say: "The Holy Synod of the Bulgarian Church has decided to turn to you as the Supreme Hierarch of the Russian Church—our staunch defender—and to earnestly entreat you to take the initiative in proceedings to end the schism..."

It should be pointed out that in 1930 Patriarch Damianos of Jerusalem had attempted to reconcile the Bulgarian Church and the Patriarchate of Constantinople at the request of the Pre-Council Assembly of Orthodox Churches at Vatopedi. In 1932, together with a representative of the Bulgarian Church, Bishop Boris of Stobi, he drafted a set of conditions for negotiations. They were accepted by the Patriarchate of Constantinople in 1933. On February 19, 1936, however, the Patriarch of Constantinople informed all the Orthodox Churches in an encyclical that the unofficial talks between the Churches of Constantinople and Bulgaria on ending the schism had been broken off.

At the end of 1944, acting on instructions from the Bulgarian Synod, the

Chancellor of the Bulgarian Exarchate in Constantinople made contact with the Patriarchate of Constantinople. At his request, the Patriarchate of Constantinople permitted the Russian Hieromonk Iessei from Mount Athos to conduct services in one of the Bulgarian churches in Constantinople for Bulgarians.

In the meantime, Metropolitan Aleksiy, the Patriarchal Locum Tenens, had written to Sofia on November 22, 1944, calling attention to the fact that he had reason to believe that the Patriarchate of Constantinople was very favourably inclined towards the Bulgarian Church and was waiting for her to take the first step towards peace. Metropolitan Aleksiy promised that as soon as the Bulgarian Church took this first step, he, in turn, would send the Primate of the Constantinople Church "a word of earnest entreaty to yield to the spirit of peace and all-forgiving Christian love".

True enough, by this time the Bulgarian Synod had already met the first of the Jerusalem conditions for ending the schism: when informing the Patriarch of Constantinople that he had been elected on January 21, 1945, Stefan, the new Exarch of Bulgaria, requested him to restore the unity between the Churches of Constantinople and Bulgaria. What was more, a delegation of Bulgarian hierarchs was already preparing to go to Constantinople to start official talks with the Patriarchate of Constantinople on ending the schism. Metropolitan Aleksiy greeted Metropolitan Stefan of Sofia, who had been elected Exarch of Bulgaria, and informed him, in a letter dated February 20, 1945, of his own election as Patriarch of Moscow and All Russia on February 2, 1945, and of his enthronization on February 4, 1945. Furthermore, he asked the Bulgarian Supreme Hierarch to pray for him in his new and responsible post.

The Church celebrations in Moscow marking the election and enthronization of the new Moscow Patriarch were attended by Patriarch Christophoros of Alexandria, Patriarch Alexander of Antioch, the Metropolitan of Thyatira, representing the Patriarch of Constantinople, and Archbishop Athenagoras of Sebastea, representing the Patriarch of

Jerusalem. His Holiness Patriarch Aleksiy discussed with them the Bulgarian question, among others, and, as a result of the conversation, they presented their view of the issue, in writing, to His Holiness Aleksiy on February 7, 1945. Patriarch Aleksiy appended a Russian translation of this document to his letter of February 20, 1945, to the Bulgarian Exarch. It spelled out all the conditions for ending the schism. Thus, while fervently wishing to establish vital and stable ties between the Russian and Bulgarian Churches, His Holiness Patriarch Aleksiy also played a crucial part in restoring peace and love between the Bulgarian Church and the Patriarchate of Constantinople.

The peacemaking assistance of the Russian Church could be felt throughout the talks, held in February 1945 in Constantinople, between representatives of the Churches of Constantinople and Bulgaria on ending the schism.

On February 22, 1945, the schism was ended, and on March 13, 1945, the Patriarchate of Constantinople solemnly recognized the Bulgarian Church as being autocephalous and its sister in the one true faith.

Archpriest IOANN KHRISTOV
of the Bulgarian Podvorye in Moscow

IN BRIEF

The Bulgarian Church. December 25, 1975, marked the 100th anniversary of the birth of Prof. Stefan Ivanov, the famous Bulgarian iconographer and academician.

The young boy began to paint early. He painted on whatever happened at hand—walls, books, and notebooks. In 1896, after completing a teachers' school in Kyustendil, Stefan Ivanov entered the newly-opened Art School in Sofia. He studied under Prof. Ivan Mrkvichka as well as under the painters A. Mitov, N. Petrov and N. Marinov. The contemporary Russian icon and the works of the Russian artists M. V. Nesterov and V. M. Vasnetsov greatly influenced Stefan Ivanov.

In 1902, Ivanov painted the icon of "The Mother of God with the Infant" for the St. Sofia Church in the Bulgarian capital. In the same year the work began of converting the former Black Mosque in Sofia into the Church of Sts. Cyril, Methodius, Kliment, Naum, Sava, Gorazd, and Angeliar—the seven Holy Enlighteners of Bulgaria. At Professor Mrkvichka's suggestion, Stefan Ivanov was assigned to paint the images of the Saviour, the Mother of God, St. John the Baptist, and the patronal image of the seven Enlighteners. He also painted the images of the Apostles and the Evangelists for the iconostasis.

(Continued on p. 51)

Message of His Holiness Patriarch PIMEN to the CEC Presidium and Advisory Committee

Christ Is Risen!

Brothers and sisters beloved in Christ, with the ever living and actual words of Gospel love and peace I greet you, dear guests of the Russian Orthodox Church, upon your safe arrival in our country for the current meeting of the Presidium and Advisory Committee of the Conference of European Churches.

We are sincerely happy for this opportunity to show you our brotherly Christian love, to express our profound gratitude and respect for your work and thereby to testify that *our mouth is open unto you, our heart is enlarged. Ye are not straitened in us...* (2 Cor. 6. 11-12).

It is most significant that your work should happily coincide with the Paschal atmosphere which surrounds our Church at the present moment. The joyful cry, "Christ is risen!" and the festal hymns fill our churches. Every year the Christian world proclaims the Resurrection of Christ—the feast of life, the victory of Good over Evil; it greets the spring of the spirit transforming the universe and making us, Christians, responsible for the process of renewing all mankind in the spirit of brotherhood, justice and peace throughout the world.

Through God's will a sacred and extraordinarily important mission has been entrusted to you representatives of the Conference of European Churches: to do all in your power to achieve ecumenical unity and to consolidate the efforts of European Churches as they search for ways and means whereby Christians could take an active part in establishing lasting peace on our continent. The Lord has called us all to unity (Jn. 17. 21) and peace (1 Cor. 7. 15), and I hope that we will always be faithful in carrying out these great tasks which concern all Christians and all mankind.

As you are well aware, the Russian Orthodox Church as a founding member of the Conference of European Churches has for almost twenty years now worked actively for the CEC and has never slackened in making her Christian contribution to CEC work in the cause of unity and peace.

We are deeply satisfied with many of the ideas expressed at the recent theological consultation of the CEC in Geneva, particularly the call for greater spirituality in the Christian life and a greater understanding of the religious experience of the Eastern and Western traditions.

We are also very satisfied that in its research work and theological working group the CEC is devoting a great deal of attention to the dialogue themes being discussed by representatives of the European Churches. The Russian Orthodox Church is also contributing to the development of bilateral and multilateral theological dialogue of Churches. We hope that the Russian Church's contribution will be reflected in future studies and works published by the CEC, and that the experience of our theological discussions with the Evangelical Lutheran Church of Germany (FRG), the Roman Catholic Church, the Evangelical Lutheran Church of Finland, the Federation of Evangelical Churches of the GDR and other Churches, will be an object of study and will serve the great cause of unity towards which we are all striving.

Our Church took a keen interest in the results of the Buckow Consultation of the CEC, which discussed the outcome of the Helsinki Conference on Security and Cooperation in Europe. At the meeting of the Holy Synod we expressed our full approval of this CEC initiative since it represents the first major endeavour by any ecumenical organization in Europe to study the

Final Act, the first major act of support and cooperation in the realization of the truly historical decisions made in Helsinki.

The consultation materials include valuable recommendations concerning both theological study and the practical service of Churches and Christians in the cause of peace, security, trust and full cooperation among peoples; they stress the need to extend the principles of detente and work actively for disarmament. We emphasize especially the significance of recommendations to Churches to guide believers in the spirit of peace.

In the course of your work many of these questions are likely to be discussed. I would like to express my satisfaction with the fact that the CEC is devoting its attention to those problems which are most relevant at the moment for the Churches and peoples of Europe.

I would like to take advantage of this opportunity to call attention to the enlarged meeting of the Preparatory Committee for the World Religious Conference in Moscow in 1977; the meeting was held last March in Mos-

cow. The theme of the World Religious Conference will be "For Lasting Peace, Disarmament and Just Relations among Nations". The Preparatory Committee, which included 117 representatives from 30 countries in Asia, Africa, America and Europe, called on all religious leaders to take part in preparations for the world conference.

I am happy that there was a representative of the CEC at the meeting, and I hope that the CEC will support this world forum of religious leaders, who, as stated in the appeal, wish "to contribute, insofar as possible... to the liberation of mankind from fear of life itself; from suffering, privations, and misfortunes that beset men's very existence".

I consider it my pleasant duty to prayerfully wish you God's help in your work, success and oneness of spirit. May the Lord *make you to increase and abound in love one toward another, and toward all men, even as we do toward you* (1 Thess. 3. 12), and may He *multiply your seed sown, and increase the fruits of your righteousness* (2 Cor. 9. 10) in the cause of peace and human happiness.

+ PIMEN, Patriarch of Moscow and All Russia

May 19, 1976

Patriarch PIMEN's Address

President Andre Appel, my brother beloved in the Lord,

Your Eminence, Metropolitan Aleksiy, Most esteemed General Secretary Glen Williams,

Esteemed members of the Presidium and Advisory Committee of the Conference of European Churches,

Ladies and gentlemen, dear friends,

I am happy at the opportunity of meeting at this table of friendship with you, leading representatives of the CEC, members of its Presidium and Advisory Committee, advisors, staff members and guests of the Moscow

session, and I would like to express my heartfelt congratulations to you upon the successful completion of your work.

Dear brothers and sisters, the Lord chose us in order that we might be true friends in our dedication to the great cause of Church service, in our love for God and man. There are many things that unite us and make us friends: our Christian calling, our one Baptism and the evangelical ideals we have received from Him Who is *the way, the truth and the life* (Jn. 14. 6). We are also united by our many years of cooperative effort within the Conference of European Churches. The Lord chose His disciples and us, those who have preserved the faith entrusted to us, that we might obey the will of our Heavenly Father, that we might follow

The address was delivered at a reception given in honour of the participants of the meeting of the Presidium and Advisory Committee of the Conference of European Churches on May 23, 1976.

the example of His Son, our Saviour, and be inspired by the Holy Spirit, Who fills us and the world with new life.

Looking at the example of Jesus Christ, *the author and finisher of our faith* (Heb. 12. 2), we mutually manifest our readiness in faith to serve each other and all people in brotherly love and with open hearts, which is possible for true, close friends, to serve in the hope of salvation through Jesus Christ our Lord.

We acknowledge with satisfaction that the fraternal relations existing between the Russian Orthodox Church and other member-Churches of the CEC are developing and growing stronger. As a part of the CEC the Russian Orthodox Church participates in the mutual enrichment of all CEC member-Churches by virtue of shared spiritual experience, theological thought, and the achievement of greater understanding and cooperation in those crucial areas of joint witness related to ecumenism and peacemaking.

I would like to thank Dr. Williams, General Secretary of the CEC, for his warm words of approbation regarding the participation of the Russian Orthodox Church and her representatives in the work of the CEC.

It is gratifying to realize that during the meeting of the Presidium and Advisory Committee in Moscow you were guided by principles of brotherly co-operation. The labours you have carried out here will undoubtedly enter into the history of the CEC as another contribution to Christian unity and peace.

Today thousands and thousands of people undoubtedly guided by the Holy Spirit are battling for peace, security, cooperation and brotherhood. The nations of the world have recognized that war must be done away with. That is why the universal struggle for peace has become the hallmark of our times. All the inhabitants of our planet must learn to live in peace for the good of mankind and its future. And in this process of establishing peace throughout the world Christians are called upon by their Saviour to be peacemakers and to instil the spirit of peace, brotherhood and love in all men.

In this connection I would like to

take note of the positive contribution of the CEC by its active participation, together with all men of good will in consolidating peace in Europe and throughout the world. We are deeply gratified by your acceptance of the resolution in support of the results of the Helsinki Conference on Security and Cooperation in Europe; your call to the Churches to contribute to the new conference to be held in Belgrade in 1977, which we hope will further detente and the consolidation of peace in Europe and throughout the world; your kind intentions to participate in and support the forthcoming Moscow World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations, and the other propositions of the guiding organs of the CEC that deal with peacemaking.

We note with special satisfaction another equally important task that is being fulfilled by the CEC: promoting Christian unity on our continent and throughout the world. The forthcoming reflections on "The Conciliar Fellowship [*sobornost*] of the Church" are of great importance, for they call attention to the most fundamental definition of Christian community in the Church of God; this sense of community can be furthered by a realization of the essential traits characteristic of Orthodoxy since time immemorial expressed through the spirituality, order and manner of ecclesiastical service that are reflected in the Eastern and Western traditions.

Equally important is the desire of the CEC to draw from various European Church dialogues those elements which will lead to the unity that all seek. We hope that the documentation agency of the conference and the entire programme of the Research Directorate will further this goal, as well as that of world peace.

Allow me to express my profound conviction that our fraternal relations including the full participation of the Russian Orthodox Church, will continue to develop fruitfully and to expand Christian cooperation in the area of Christian unity in the CEC, theological and ecumenical studies, the establishment of peace and other forms of service to our neighbours in Europe.

and throughout the world. There is still much to be done to assure a peaceful future for the nations of Europe and all mankind, to assure real detente.

There is also a good deal that must be accomplished in order that the European Churches might make their contribution to the precious unity of the followers of Jesus Christ our Saviour, through a genuinely Christian life, through witness and service on the basis of the great Christian virtues—faith, hope and love.

Much has to be done if each community and each Christian is to fulfil, consciously and responsibly, the Chris-

tian calling to be *all things to all men*, and to direct everything to the higher goal of perfection and salvation in God.

May God help you in your forthcoming labours. *The Lord will give strength unto his people; the Lord will bless his people with peace* (Ps. 29. 11).

Once again I express my heartfelt greetings to all of you who have come to Moscow, the capital of our homeland, who find yourselves within the bounds of the Russian Orthodox Church. I propose a toast to your health, dear friends, to your happiness and to the all-round success of the Conference of European Churches.

Dr. ANDRE APPEL's Address

Your Holiness, dear brothers and sisters,

On behalf of the Conference of European Churches, I would like to thank Your Holiness for all that your Church has done to make this conference a success.

We are all filled with great joy. Members of your clergy met us at the airport with the Easter greeting, "Christ is risen!" And this joy at Easter is the source of our joy and success. We represent here many Christian confessions, and for us, today is the happiest of days. We extend our deepest thanks to our brothers in Moscow.

We have worked in a very good atmosphere, and the conference has proceeded successfully. Your Holiness, in your address of greetings, you said that the session of the Presidium and Advisory Committee will write a new chapter in the history of the Conference of European Churches and in the establishment of peace and Christian unity. This is our task and we hope that your wish will be fulfilled.

We had the pleasure of attending an Orthodox service. We were in the cathedral at the divine service conducted by Your Holiness and regretted the fact that we could not commune at the Lord's Supper. We accept your desire for unity most seriously, and we believe that the time will come when we shall communicate from our Lord's one Chalice.

We have devoted our time to achieve

success in the service to peace. From 1967 the Conference of European Churches has worked hard to establish security and cooperation in Europe. Although the Helsinki Conference on Security and Cooperation was the work of diplomats, the Churches, which advocated the convoking of the conference, also played a part. Of course, our opportunities were limited, but we did everything we could to make the conference a success. There is still much to be done before peoples and states acquire mutual trust. The Helsinki conference has opened many new opportu-



Dr. Andre Appel, a CEC President, presenting the book with the signatures of all the participants in the session to His Holiness Patriarch Pimen

Dr. GLEN G. WILLIAMS's

Address

Your Holiness, honoured representatives of the Council for Religious Affairs, brothers and sisters, friends,

This session of the Presidium and Advisory Committee of the Conference of European Churches in Moscow has been the most historic event since the CEC began. For the first time in nineteen years, the CEC Supreme legislative bodies has met in the Soviet Union.

For a long time we had cherished the hope of meeting in the USSR, and now our dream has come true. And now, at the conclusion of our work, Your Holiness has invited us to this fraternal meal to bid us farewell.

You have deepened my happiness further by awarding me an order of the Russian Orthodox Church. I assure you that I accept this honour as an award to the entire conference for which I labour, because if the Conference of European Churches did not fulfil the important work to which it has been summoned, I would not have been presented with this award. I accept it also for all those who have offered their time and energy for the unity of European Churches. Therefore, I personify, as it were, the award for the Conference of European Churches. I would like to assure Your Holiness that I will treasure it as the award of the great Russian Orthodox Church.

Allow me to acknowledge all those

nities, and we are convinced that they will be realized.

Many of us attended the 5th WCC Assembly in Nairobi, and I read your message concerning it with great interest. Our European continent feels very responsible for the other continents. Asia and Africa await a just distribution of the earth's resources from Europe. We must carry out the tasks with which the Creator has entrusted us.

Your Holiness, you sent us your message at the opening of this session, and now upon its conclusion you have invited us to partake of this fraternal

who have helped me in my work for the Conference of European Churches. First of all, I would like to thank my wife who has shared this work with me for 15 years. I must also acknowledge Ada Celentia who has helped me in the conference for many years, and Prof. G. Nad who has recently become my assistant.

In the certificate Your Holiness has acknowledged my work in the Conference of European Churches. Let me say that the Russian Orthodox Church has been a member for 19 years, that is to say, from the very inception of the Conference of European Churches. I would like to take this opportunity to thank Your Holiness personally and the Russian Orthodox Church for all your contribution to the work of the CEC. We also thank Your Holiness for the people you have given us. Here I would like to mention Metropolitan Ioann Vendland, Archbishop Sergiy Larin, Metropolitan Aleksey, who have all been outstanding presidents of the Conference of European Churches, as well as the members of the Advisory Committee—Prof. Pariisky, Archpriest Pavel Sokolovsky, Prof. Zabolotsky, and Docent Komarov. All these people have something in common: they have given and are giving all their energy and attention to the work of the conference.

I would also like to thank Your Holiness for the spiritual feeling which has permeated the work of the CEC, for the cordiality with which you have filled our work, and for the presence of the Holy Spirit which we feel here in com-

meal. We thank you from the bottom of our hearts. We have prayed so that God would bless your service and your Church. We are thankful that we have come to know your spirituality.

Allow me to present to you this book with the signatures of all the participants in the session of the Presidium and Advisory Committee of the Conference of European Churches. May it be a source of inspiration.

To the health of His Holiness Patriarch Pimen, of Metropolitan Yuvenaliy, who did so much to organize our meeting, and of Metropolitan Aleksey who was the soul of our work!

His Holiness Patriarch Pimen of Moscow and All Russia and the CEC General Secretary Glen G. Williams with Mrs Williams after the reception given by the Patriarch to the participants in the session of the CEC Presidium and Advisory Committee, May 23, 1976



munion with you. No doubt, we also possess these qualities, but thanks to the contribution of your theologians, these qualities have become more evident among us.

I would also like to say something about your deep personal interest in world peace. The tragedy of the Second World War which befell your country, has given you the strength to work consistently for world peace. Our honoured president of the Conference of European Churches, Dr. Andre Appel, noted our obligation to the cause of peace in Europe while reporting on the conference's activities up to date.

I hope that the World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations, which you plan to hold in 1977, is a great success.

One may say that the Russian Orthodox Church has made a profound theological and practical contribution to the work of the Conference of European Churches. You have given us so much in these years that words cannot express our gratitude. You have given us new experience for the work to come.

We, too, open our hearts in the spirit of love and cooperation. We shall all leave Moscow enriched by the frankness, cordiality, and cooperation with which you have surrounded us. Whatever experience we have gained in our work, we have been enriched here by that feeling which is a witness to our unity in our Lord Jesus Christ.

I propose a toast to the health of His Holiness Patriarch Pimen, to the Church entrusted to him, and to all her leaders.

The First Joint Meeting of the Presidium and Advisory Committee of the Conference of European Churches

May 19-22, 1976, Moscow, USSR

COMMUNIQUE

The annual Joint Meeting of the Presidium and Advisory Committee of the Conference of European Churches just completed its work in Moscow. A number of items were on the meeting's agenda, i. e. the first information on the forthcoming 8th CEC Assembly; a discussion on the reports from two European advisory boards "The Conference on Security and Cooperation in Europe and the Churches" and "The World Church Challenges European Theology"; resolutions concerning the Final Act of the Conference on Security and Cooperation in Europe (Helsinki, August 1975).

This was the first time that the annual joint meeting was held in the Soviet Union. The fifty participants were guests of the Russian Orthodox Church. They finished their four days of concentrated work with a visit to the Trinity-St. Sergiy Lavra in Zagorsk where they attended Divine Liturgy. Later they were received in Moscow by His Holiness Patriarch Pimen of Moscow and All Russia.

The Conference of European Churches (CEC) is a European regional ecumenical organization which unites 108 member-Churches from 26 European countries. While the CEC has close connections with the World Council of Churches, the CEC, nonetheless, is autonomous. The joint meeting of the Presidium and Advisory Committee is the highest authoritative body between assemblies.

The 8th CEC Assembly will probably be held in an Orthodox country, pre-

sumably in the middle of 1979. The 1st Assembly was held in Nyborg, Denmark, in 1959.

In its resolution on the "Final Act of the Conference on Security and Cooperation in Europe", the joint meeting, which was the first to take place after the signing of the document, unanimously greeted this highly important event and called for the full implementation of its directives. It was noted that although there is a tendency to stress certain of the Ten Principles of the First Part, the Ten Principles must be taken and realized as a whole. In addition to an appeal for the full implementation of all the principles, the resolution called the Churches' attention to the follow-up conference which is to be held in Belgrade in 1977.

Among the recommendations given in the reports and at consultations, there are determining ways and means for stimulating the interest of congregations in the Conference on Security and Cooperation in Europe and in implementing the conference's principles. On the basis of theological consultations arose the decision to study more intensely the obstacles on the path to closer relations among European Churches.

Attention also was focused on relations with the Roman Catholic Church in Europe where joint actions are being developed on theological problems and practical possibilities in Northern Ireland. Mutual relations with the World Council of Churches, the Christian Peace Conference, and other ecumenical organizations were studied, and the joint meeting appealed for still

loser cooperation with the activities of these international bodies.

Another question discussed was that of the situation in Northern Ireland where the CEC is preparing an information seminar for the end of June.

The joint meeting welcomed the admission into the CEC of two Churches from Czechoslovakia: the Moravian

Church and the Church of Czech Brethren (Congregationalism).

After the meeting, officials of the CEC visited the Council for Religious Affairs of the USSR Council of Ministers where they met with the council's leadership and discussed questions of mutual interest.

Moscow, May 23, 1976

RESOLUTION

The Conference of European Churches—in its annual Joint Meeting of the Presidium and Advisory Committee—unanimously welcomes the signing of the Final Act of the Conference on Security and Cooperation in Europe in Helsinki on 1st August 1975.

We urge our member Churches to study the complete text of the Final Act. Some in our Churches would lay more stress on Principle 7 "Respect for human rights and fundamental freedoms, including the freedom of thought, conscience, religion or belief", some on Principle 5 "Peaceful settlement of disputes". We understand this, but at the same time recommend that the Ten Principles be seen as a whole. Each is of fundamental importance and all should equally receive attention.

We would wish that more had been done by the Churches and by governments since the signing of the Final Act. We urge our countries to implement fully all that is expressed in the Ten Principles. We recognize that this may take time and may require important changes in the attitude of our different countries. We would therefore ask our member-Churches to do everything they can for the implementation of the Ten Principles in and between all our countries. Equally we would urge them—where possible in contact with their governments—to prepare for the

first follow-up conference in Belgrade in 1977.

At our 5th Assembly in 1967, we proposed a discussion at the highest level of the international problems facing us in Europe. The record of what we have said and done is in the Buckow document: "The Conference on Security and Cooperation in Europe and the Churches" (CEC Occasional Paper No. 7, Geneva, 1976). We commend it for study and action. We have worked and prayed for the establishing of justice, peace, freedom, security and cooperation in the world and for the recognition by Europe of its responsibilities to developing countries. We pledge ourselves anew to this task, given to us by God in our Lord Jesus Christ.

Moscow, May 22, 1976

Award to Dr. Glen G. Williams

In connection with fifteen years of successful service as General Secretary of the Conference of European Churches and with the successful accomplishment of his responsible duties, His Holiness Patriarch Pimen of Moscow and All Russia, awarded Doctor Glen Garfield Williams the Order of St. Vladimir, Second Class.

(Continued from p. 43)

In 1911, Ivanov renewed the murals and painted the icons in the Church of St. Nikola of Sofia (the Bulgarian neomartyr who died May 17, 1555).

In the following year, Ivanov and some Russian artists worked on the design and murals of the St. Aleksandr Nevsky Cathedral in Sofia.

For the next ten years Ivanov engaged in scholarly studies and painted pictures on secular themes. From early 1920s, to the end of the 1930s he returned to icon painting.

Stefan Ivanov died in 1951. More than 140 icons and an equal number of murals are known to be his.

(*Tserkovny vestnik*, No. 3, 1976)

The Conference of European Churches and the Helsinki Agreements

S After the signing of the Helsinki Final Act on August 1, 1975, His Holiness Patriarch Pimen expressed the opinion of the Russian Orthodox Church in his statement which said, in part: "Rejoicing at the success of the all-European conference we at the same time look upon it as the starting point for the realization of a broad programme for establishing peace and developing cooperation on our continent." (*The Journal of the Moscow Patriarchate*, No. 10, 1975, p. 3). Our Church at all levels regards with great hope the preparation, support for, and realization of, the Helsinki Agreements, which have united the European states, the USA and Canada for the first time in history. Devout Orthodox believers, as well as their brothers, the Baptists, Catholics, Lutherans, Reformists, and representatives of other religions in the Soviet Union have repeatedly and clearly expressed their attitude to the problems of security and cooperation in Europe and throughout the world. At various conferences and congresses along the lines of the World Peace Council, the Brussels Assembly of Social Forces for Security and Cooperation in Europe, the World Council of Churches, the Christian Peace Conference, the Moscow Congress of Peace Forces, meetings of religious leaders, and in other instances, the devout have consistently shown their good will for the attainment of peace, cooperation, justice, and progress.

In this connection, the appraisal made by the representatives of the Russian Orthodox Church at the Conference of European Churches is of special significance, as a result of the Church's position and the tasks she sets herself in support of the good initiative launched at Helsinki. It would be appropriate at this point to make a few historical references which would help to explain the role of the Conference of European Churches in the service of European peace.

Preparing for the Nyborg V Assembly, the CEC Presidium and Advisory Committee adopted the "Preparatory Document for the Nyborg V CEC Assembly" in Bucharest in March, 1967. Among other things, this document stated that the European Churches must consider how they can help achieve effective security and demilitarization in Europe and throughout the world in response to the European peoples' striving for peaceful coexistence, mutual understanding and cooperation, as well as considering concrete proposals to secure peace and security in Europe and throughout the whole world ("Service in the Cause of Peace—the Task of Christians in Europe", *JMP*, No. 5, 1967, p. 50). The Nyborg V Assembly held in Pertschach, Austria, from September 29 to October 5, 1967, had as its main theme "Service and Reconciliation", and supported the ideas set out in the above preparatory document. Thus, a foundation was laid for the CEC's activity in support of the Conference on Security and Cooperation in Europe.

Since then every major meeting of the CEC's working or executive organs has placed the question of carrying out the proposals made by the Conference on Security and Cooperation in Europe on its agenda. For instance, a special CEC consultation on the theme of "The European Churches' Service in the Cause of Peace and International Reconciliation in Europe", held in Gwatt, Switzerland in November 1969, noted, among other things, that the struggle for peace must be conducted at all levels and by various means in order to eliminate vestiges of the cold war and to create a favourable atmosphere for peace, and that one of the means of beneficially regulating European relations could be the conference of the European states in Helsinki, the convening of which should be supported by the Churches ("The European Churches Call for the Establishment of Peace", *JMP*, No. 2, 1970,

p. 58—Russian edition; “European Security and the Churches”, CEC, Geneva, and “Towards the Conference of European Churches, ‘Nyborg V’”, *JMP*, No. 4, 1971—Russian edition).

The CEC Nyborg VI Assembly, which took place in 1971, had as its main theme “God’s Servants are Man’s Servants”. It reinforced the call for convening such a conference and for its support by the Churches: the assembly set up a working group on “Peacemaking in Europe”, the task of which was to promote the successful convening of the Helsinki conference (*This Happened at Nyborg VI*, Zurich 1970; and “Truth, Justice, and Peace in Europe”, *JMP*, No 5, 1972, p. 68). The meeting of the CEC Presidium that was held in Zagorsk in April 1972, also spoke of the necessity to convene such a conference in the near future (see Communiqué, *JMP*, No 6, 1972, p. 66). The participants in a CEC consultation on the theme of “Peace in Europe—the Churches’ Role”, held in Engelberg, Switzerland from May 28 to June 1, 1973, also stated their support of an European conference (“Peace in Europe—the Churches’ Role”, Geneva, 1973). An address to the member-Churches adopted at a meeting of the CEC Presidium and Advisory Committee held in Bad Soden, FRG, in October 1973, which said in part: “We also recognize the importance of the Conference on Security and Cooperation in Europe.... It is our task as responsible Christians to advance this work with our participation and our prayers... We therefore urge the CEC member-Churches to act both singly and with one another, and where possible as the Churches of Europe in their efforts for peace. We should be prepared to make representations to governments, where national decisions are required for a peaceful solution” (*JMP*, No. 12, 1973, p. 50).

The CEC Presidium held a preparatory meeting on Crete in March-April 1974 for the CEC Nyborg VII Assembly, at which the CEC General Secretary, Dr. Glen G. Williams noted with satisfaction that the political climate in Europe had improved and that there were indications of favourable results to be achieved by a conference on se-

curity and cooperation—two factors which should impel the Churches to assist in attaining this very important goal (“Crete Meeting of the CEC Presidium—Preparation for the Nyborg VII Assembly”, *JMP*, No. 7, 1974, pp. 41-46).

The CEC Nyborg VII Assembly, which took place in September 1974 in Engelberg, Switzerland, spent a significant part of its time discussing the forthcoming Conference on Security and Cooperation in Europe, and adopted a special resolution in support of the Geneva preparations for an all-European conference. The resolution stated: “The CEC Assembly expresses its sincere hope that the second stage of CSCE will be successfully concluded in the coming months, that the third stage will be held at the highest possible level in the near future, and that all the participating states commit themselves to continuing the work of European security and cooperation by implementing the agreements reached and by engaging in continued mutual consultations with the help of appropriate intergovernmental structures.... The Churches of Europe reiterated their willingness to continue to promote these developments among their congregations.

The CEC Assembly wants to reassure the delegates to the CSCE of the continued interest of the Churches in their work, of their prayers and their endeavours for peace, security and co-operation” (*Crossroads for the European Churches*, CEC, 1971; “Nyborg VII Assembly of the Conference of European Churches”, *JMP*, No. 12, 1974, pp. 52-53).

It was decided in Engelberg to call a special CEC consultation to estimate the results of the all-European conference’s third stage of work. This decision was supported by the CEC Presidium and Advisory Committee in Liebfrauenberg, France, in April 1975 (“The Session of the CEC Presidium and Advisory Committee in Alsace”, *JMP*, No. 10, pp. 61-63, No. 11, pp. 68-69).

The above-mentioned meetings and conferences attest to the CEC’s unflagging interest in the Conference on Security and Cooperation in Europe,

an interest which was not restricted to resolutions or addresses to the Churches and governments, but which had as its far-reaching goal stimulating the whole of the European religious community to support and actively serve the cause of peace, justice, and cooperation in Europe, in order to achieve detente and establish an atmosphere of mutual trust.

As was already mentioned, a genuinely significant historical event took place on August 1, 1975. The representatives of thirty-three European states, as well as the United States and Canada, signed the Final Act of the Conference on Security and Cooperation in Europe, by which they declared that henceforth Europe would enter an era of detente, beneficial for the peaceful coexistence and cooperation of large and small states on the basis of mutual respect and equal merit, irrespective of the differences in their political and socio-economic structures. The Final Act's significance may transcend European boundaries and acquire genuinely global force. The basic principles adopted in the Helsinki document are as follows: (1) sovereign equality, respect for the rights inherent in sovereignty; (2) refraining from the threat or use of force; (3) inviolability of frontiers; (4) territorial integrity of states; (5) peaceful settlement of disputes; (6) non-intervention in internal affairs; (7) respect for human rights and fundamental freedoms, including the freedom of thought, conscience, religion or belief; (8) equal rights and self-determination of peoples; (9) cooperation among states; (10) fulfilment in good faith of obligations under International Law. The full text of the Final Act has been widely distributed in the Soviet Union and is available to all and everyone. The Final Act itself states the intention of the conference members to realize the above-mentioned principles in practice and to further develop the first step towards detente made at Helsinki. We should note that not a single point of the agreements is directed against any individual country, whether in Europe or elsewhere in the world. A meeting of representatives of the Helsinki participant states will take place in Belgrade

in 1977. The tasks of the Belgrade conference will include a summing-up of the Helsinki Agreements as they have been realized in practice, and the setting of further guidelines for continuing the multi-faceted process begun in Helsinki (see the text of the Final Act in Soviet editions or in the official Helsinki edition, 1975).

In accordance with the decisions reached at the Engelberg Assembly and the Alsace session of the CEC Presidium and Advisory Committee, a consultation was arranged in Berlin-Buckow, GDR, in October 1975 (i. e. three months after the signing of the Helsinki Final Act) to discuss the theme, "The Results of the Conference on Security and Cooperation in Europe and the European Churches". We shall examine this important event in European ecumenical life in greater detail.

The participants in this consultation, which opened in Emmanuelkirche in Berlin, the capital of the GDR, and then continued in Buckow, a picturesque spot in the east of the country, were 70 ecclesiastical delegates from 14 European states, the United States and Canada, as well as an observer from the Roman Catholic Church, Monsignor Prof. Alois Sustar, General Secretary of the Council of European Episcopal Conferences. The Churches in the Soviet Union were represented by Metropolitan Aleksiy of Tallinn and Estonia, a member of the Holy Synod and Chancellor of the Moscow Patriarchate; by V. L. Fedichkin, the senior presbyter of the Moscow, Vladimir and other communities of the All-Union Council of the Evangelical Christian Baptists, and by the author of this article.

Reports were made at the plenary sessions by the Finnish Ambassador to Switzerland, a participant in the all-European conference's final stage, Erkko Rajakoski, and Dr. Hans Rou (Switzerland), who represented the CEC at the 1973 World Congress of Peace Forces in Moscow. Welcoming speeches at the consultation were delivered by various organizations and individuals, including the Christian Peace Conference, His Holiness Patriarch Maksim, Primate of the Bulgarian Orthodox Church, and Herr Willy

Brandt, representing the German Social-Democratic Party.

Four sections were formed for detailed discussions: (1) the moral and spiritual components of the new European order and the role of the Churches and Christians in this order (the basic principles of the Conference on Security and Cooperation in Europe); (2) the task of peace in the Churches' life (divine service, theology, sermons, education for peace, etc.); (3) the Churches' contribution to detente and to cooperation in the economic, scientific and technological, and cultural fields, as well as in human relations (the 2nd and 3rd main sections of the Final Act); and (4) the mutual contribution of the European Churches to the cause of peace, and the consequences of this contribution for their relations with each other and with international organizations (the CEC, WCC, etc.). Participants in the meeting carefully examined the Helsinki Final Act and, supporting it fully, called for the European Churches to study this document and to assist in every way the realization of its Ten Principles for peaceful coexistence and cooperation in European security and for the fruitful development of detente in the interests of the peoples of Europe and throughout the world.

The sections' reports reflected the main themes of the discussions and made suggestions for the Churches.

The general tasks advanced in the reports can be summarized as follows: the dissemination, discussion, and evaluation of the results of the Helsinki conference must take place in the European Churches; the Churches and all Christians must come out in favour of realizing the principles and suggestions in the Final Act in every appropriate situation; the Churches must assist in carrying out these tasks in their localities.

These tasks suggest the following obligations for the Churches' internal work: (1) theological and moral comprehension and study of questions in the Churches connected with the principles set out in the Final Act and with realizing these principles (security, cooperation, refraining from the use of force, etc.); (2) theological considera-

tion of the relationship between defending human rights and non-intervention in a state's internal affairs; (3) education for peace as an integral part of the Churches' educational activity at all levels; (4) stressing urgent problems for securing peace in liturgy, prayer, and sermons, including the dedication of a day to peace and mutual understanding among nations under the auspices of the CEC; (5) the distribution of work and coordination of peacemaking of the European Churches; (6) improving communication and mutual help between the Churches in order to assist them in carrying out their peacemaking, and to increase their solidarity and practical help to the needy.

Going beyond the purely religious aspects of support for the Final Act, the consultation recommended that the Churches work together with various circles for realizing the agreements in every possible field: in economics, science and technology, environmental protection, humanitarian, and other related fields (foreign workers, information, culture, education), etc. One of the fundamental aspects of cooperation is security and disarmament. The Churches are recommended to come out in favour of total controlled disarmament, in other words, for the transformation of political detente into military detente as a consequence and development of the Helsinki Final Act. Another serious aspect is cooperation between the European countries and the developing countries. The Churches must assist in establishing a just relationship between these two groups of countries in view of the new international economic order. The Churches must also work so that the means that are released as a result of disarmament are used for the good of the developing countries. With a view to the security of an individual, the consultation recommended that the Churches and the CEC as a whole assist in securing the ratification of the Red Cross Convention by all states, and its subsequent practical application. The consultation also recommended searching for means of direct cooperation between the CEC and the Conference on Security and Cooperation in Europe in the subsequent stages of its work,

for instance, CEC participation as a non-governmental organization in the preparatory stages of the 1977 Belgrade conference and in the conference itself, which is to continue the all-European conference (see the summing up of the consultation, "The All-European Conference and the Churches", Geneva, November 1975).

In its decree of November 11, 1975, the Holy Synod of the Russian Orthodox Church approved the results of the Buckow consultation and observed that they corresponded to a high degree with the activity of the Moscow Patriarchate and all members of the Church in the cause of peace and in support of the Conference on Security and Cooperation in Europe.

The general tasks stated above are supported by our Church—all the more so in that dissemination, discussion, estimation and, most important of all, practical realization of the Helsinki conference's Ten Principles is being consistently carried out by our government, as attested to by the highest state and political authorities, and in actual fact. For instance, Leonid Brezhnev said in a speech at the World Congress of Peace Forces, giving a preliminary evaluation of the Helsinki conference's Ten Principles: "We want these principles to become daily practice in European life and in the minds of the European peoples, for they are sacred and inalienable principles, and we want them to be accepted by both governments and peoples, so that they can become reality" (*Za rubezhom*, No. 28, 1975, July 4-10, p. 1; see also documents of the 25th CPSU Congress).

The internal ecclesiastical tasks have also found a favourable response in the past and present activity of the Russian Orthodox Church, for instance: (1) the theological and moral comprehension and study of questions relating to the principles and realization of the results of the Helsinki conference is being carried out in our seminaries, ecclesiastical press, sermons, etc. (2) theological consideration of the rights and obligations of man and the requirements of legality in relation to man and society, including the Church and the devout, the question of non-

interference in the internal affairs of the Church and in the political functions of the government—all these points are reflected in the ecclesiastical and secular press; (3) education for peace is one of the main functions of the Church, and it is carried out in many forms; (4) the activity of the WCC, the CEC, the CPC and other Christian, inter-religious and secular organizations in the cause of peace is both a summons and a response to the Russian Orthodox Church's desire to cooperate in this matter; (5) numerous contacts are established by the Church for the practical realization of detente and its further development.

The Russian Orthodox believers will undoubtedly find their individual ways of realizing the Helsinki Final Act's principles: either in supporting economic enterprises for the good of the people and for an improved life throughout the world; or in reflecting on the fruitful application of sciences and technology for developing one's own country and other countries; or in concern for the environment and for a better understanding of the interrelations between creation and man's participation in creative processes; or in support for government legislation on conservation of the environment and of natural resources; or in cooperating in humanitarian fields in accordance with the religious and moral conception of man's value. One fundamental aspect of the Russian Orthodox Church's peacemaking is opposing the forces of war and destruction, in favour of security and disarmament. The faithful fully support the belief of Soviet government leaders that detente must in the first instance be manifested as military detente. Certain vague statements by US Secretary of State Henry Kissinger about some other meaning of the term *detente* is hardly acceptable, all the more so that detente is a first requirement for the transformation of man's internal nature, for his turning away from self-centred egotism to self-sacrifice in service to his neighbour, to society, the state, the family of mankind, and nature—all of which also means realizing one's true, inner image and giving oneself to God. This is genuine

humanism. Regardless of how one interprets detente, the balance of arms must give way to the balance of reason, and moral force and creative solidarity in life must replace the fear of annihilation; military detente is absolutely necessary for this. Without a doubt, one of the major problems in establishing just relations in the spirit of detente in the world is the problem of Europe and the developing countries. But in this context as well, military detente and its consequence, disarmament, which in its turn would lead to a reorientation of the world economy in favour of the developing countries is an absolute necessity.

We should stress in connection with the Helsinki conference and the Buckow appraisal of it that the Ten Principles form an integral body and it therefore is impossible to give precedence to any one of the principles without destroying the balance of the whole. Several participants in the Buckow consultation wanted to examine the 5th and 6th principles exclusively, considering them to be in conflict, but there is not a sufficient basis for this—in the first place because this would destroy the integrity of the Ten Principles, and secondly, because such a tendency is obviously inspired by hostile propaganda directed against the Helsinki Agreements. The 6th Principle—i. e. non-interference in internal affairs—does not mean that the infringement of human rights and freedoms guaranteed by the law (the 7th Principle), for instance, in Chile, cannot be a subject of discussion by public opinion inside and outside the country concerned; at the same time, public opinion must be formed objectively, with a view to obtaining useful results, and not to providing a pretext for outside political interference in the country's internal affairs. In addition, it is vital to have an adequate sense of each principle's internal balance. One should not, for instance, speak of religious freedom only in terms of external privileges accruing to one religion or another, forgetting that religious freedom is above all freedom of conscience, equally applicable to believers and non-believers, and that it is a directed free-

dom, therefore restricted to a certain extent.

Turning again to the CEC's activity in support of the Helsinki conference, we must note a few events that took place after the consultation in Buckow.

The CEC Director of Studies, Prof. Gyula Nagy, and the CEC General Secretary, Dr. Glen G. Williams, waited for response to the Buckow consultation from the Churches, both those that participated in the consultation and those that did not. In the meantime, several meetings of CEC working organs took place. The first meeting immediately after the consultation was that of the peace in Europe working group. It summed up the results of the consultation and fixed a plan for the next consultation on the CEC's peace-making; the joint committee of the CEC and the Council of European Episcopal Conferences within the Roman Catholic Church held a meeting from January 26 to 28, 1976, in Bad Gandersheim (FRG), and noted in its communique that "the Conference on Security and Cooperation in Europe was considered both in an evaluation of the CEC Consultation on 'The CSCE and the Churches', held in Buckow, GDR, in October 1975, and in a more general discussion. The importance of continuing and increasing responsibility in this work was recognized and further cooperation acted upon". The CEC Presidium also met in Bad Gandersheim in the following days, from January 29 to 31, and announced that "reviewing the reactions to the Conference on Security and Cooperation in Europe (Helsinki), the presidium agreed that developments should be followed closely, especially with a view to the follow-up conference scheduled for 1977 in Belgrade". The presidium suggested that the Churches give their response to a number of recommendations worked out during the CEC consultation held in October 1975 on "The Helsinki Conference and the Churches".

Thus, in the period following the Buckow consultation, the CEC ceaselessly carried on its efforts to awaken the European Churches' interest in the results of the Conference on Security and Cooperation in Europe, an event which the CEC considers, with full

justification, as having historical significance (see Communiqué of the Joint Committee Meeting of CCEE/CEC Delegates, as well as the Communiqué of the CEC Presidium Meeting, *JMP*, No. 4, 1976, pp. 73-74).

Speaking of the CEC's future plans for peaceful activity, we should note the meeting of the Peace in Europe working group, which took place in Frankfurt am Main (FRG) on February 3, 1976, in addition to this group's meeting at the Buckow consultation. As a result of their discussions, and in agreement with the wishes of the CEC Presidium in Bad Gandersheim, it was decided to convene a CEC consultation on "The Conference on Security and Cooperation in Europe and the Developing Countries" near Hannover from September 27 to October 2, 1976. It is proposed to hold a panel discussion on "the problems of interdependence and the perspectives for cooperation" as an offshoot of the main theme, and to hold discussions in three sections: (1) the securing of justice in various aspects of culture (science, technology, education, etc.); (2) the real situation in armaments and bringing about disarmament; (3) a just distribution of nuclear and other forms of energy.

As a summing-up of the results of the CEC's activity in the cause of peace over a nine-year span, from the preparations for the Pertschach Assembly in 1967 to the preparations for the meeting of the CEC Presidium and Advisory Committee in May, 1976, we can say that all of this activity was guided by the wish to assist the convening and meeting of the Conference on Security and Cooperation in Europe which spurred the efforts of Christians in Europe to change the continent's political climate in favour of detente. At a meeting of the representatives of Christian organizations within the framework of the Second Assembly of Representatives of Public Opinion held in Brussels from April 26 to 29, 1975, "the role of Christian international organizations in the struggle for peace and friendship among the peoples of Europe and for European security was appraised positively". This meeting itself carried the noteworthy title: "The Churches and

International Christian Organizations as Stimulators of Peaceful Coexistence in Europe." A. P. Shitikov, a participant in this assembly, Chairman of the Soviet of the Union of the USSR Supreme Soviet and Chairman of the Soviet Committee for Security and Cooperation in Europe, said in an article that summed up the results of the assembly and noted the participation of religious leaders in the struggle for peace: "We shall continue the European dialogue in order to actively assist further political detente on the continent, to back it up with military detente, and to make a significant contribution to the practical realization of the new system of international relations in Europe, which should become a model for international relations on a global scale" (see the *Information Bulletin* issued by the Soviet Committee for Security and Cooperation in Europe, No. 20, June 1975, pp. 17 and 23—Russian edition). As we have seen, the Conference of European Churches is also participating in this dialogue and contributing its own particular understanding of reconciliation and peace.

Professor NIKOLAI A. ZABOLOTSKY

ECUMENICAL CHRONICLE

His Eminence John Carmel Cardinal Heenan, Primate of the Roman Catholic Church of England and Wales, and Archbishop of Westminster, died on November 7, 1975, at the age of 70.

Dom Basil Hume, Abbot of the Ampleforth Benedictine Abbey was appointed to succeed Cardinal Heenan. Dom Basil Hume is the ninth to occupy the seat of the Westminster archbishopric. For the first time this important post was given to a member of a monastic order. Dom Basil Hume took monastic vows in 1943; in 1950 he was ordained a priest and in 1963 he was raised to the rank of abbot.

Speaking at the installation of Dom Basil Hume, His Grace Dr. Donald Frederick Coggan, Archbishop of Canterbury and the Primate of the Anglican Church, said that the wisdom, discretion, ecumenicity and composure of the Ampleforth abbot with whom he had had friendly contacts for many years, would be extremely valuable for the Church of Christ. The Anglican Archbishop of York, Dr. Stewart Blanch, also highly praised the new Roman Catholic Primate of England and Wales and expressed his hope for further improved relations between the two Churches.

(*Informations catholiques internationales*, No. 492, 1975; *Irenikon*, No. 1, 1976).

Delegation of the Protestant Federation of France Visits the Moscow Patriarchate

From May 3 to 12, 1976, the Russian Orthodox Church hosted the delegation of the Protestant Federation of France which was in the Soviet Union on the invitation of the Moscow Patriarchate.

Among the members of the delegation were M. Jean Courvoisier, President of the Protestant Federation of France, Pastor André Thobois, President of the Federation of the Evangelical Churches of Baptists in France, and the Rev. Girard Dailteill, pastor of the Reformed Church and Professor of Theology. They represented different Christian communities in France, members of the Protestant Federation.

The delegation was met at Sheremetyevo Airport by Bishop Khrisostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate, Archpriest Iakov Ilyich, Dean of the Cathedral of the Transfiguration in Leningrad and Pavel A. Kuteпов, a staff member of the Department of External Church Relations. The last two accompanied the guests during their stay in the USSR.

During their nine days in the Soviet Union the guests visited cities situated in different corners of the country, and became acquainted with the life of the Russian Orthodox Church and other Christian denominations, and with the cultural and social life of the people of our country.

As usual acquaintance with parish life in Moscow began with a visit to the Church of the Resurrection in Sokolniki where the miraculous Iberian icon of the Mother of God is located; then the Church of St. Pimen the Great and the Church of All Saints in Sokol. That day was *Radonitsa* when special prayers are said for the dead. The delegation attended Divine Liturgy in the churches which were crowded with worshippers who came to pray for their families and dear ones.

On May 4, the delegation of the

Protestant Federation of France called at the Department of External Church Relations of the Moscow Patriarchate where they had a talk with Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations, Patriarchal Exarch to Western Europe, and Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations.

M. Jean Courvoisier, President of the Protestant Federation of France, and the other members of the delegation were then received by His Holiness Patriarch Pimen of Moscow and All Russia in his Moscow residence. Metropolitan Nikodim and Metropolitan Yuvenaliy were present at the audience. In the conversation that took place, His Holiness noted that reciprocal visits and mutual prayers were reliable means of drawing Christians together and of helping them to understand one another. The Russian Orthodox Church, he said, was pleased to receive and offer hospitality to the esteemed representatives of the Protestant Federation of France.

M. Jean Courvoisier, the head of the delegation, thanked His Holiness Patriarch Pimen and the Holy Synod for their invitation to visit the Russian Orthodox Church. The guests were presented with souvenirs. M. Jean Courvoisier, on his part, presented His Holiness Patriarch Pimen, Metropolitan Nikodim and Metropolitan Yuvenaliy with a jubilee medal coined in honour of Admiral Gaspard de Coligny of France (1519-1572).

In the afternoon the guests went to the prayerhouse of the All-Union Council of Evangelical Christian Baptists where they met Presbyter M. Y. Zhidkov of the Moscow community of Baptists and deputy chairman of the AUCECB. The Frenchmen were invited to take part in the evening service in the course of which they addressed the congregation in greeting and delivered homilies.

On May 5, the delegation arrived in Odessa. They were met at the airport by Archpriest Leonid Nedaikhlebov, Assistant Rector of the Odessa Theological Seminary, and his deputy Hegumen Palladiy Shiman. The delegates were accommodated in the guesthouse of the Dormition Monastery.

In the afternoon, they paid a visit to the offices of the Odessa diocesan board. Archpriest Simeon Bozhok, the secretary of the diocesan board, welcomed the guests from France on behalf of Metropolitan Sergiy of Kherson and Odessa who was in Moscow at the time, and acquainted them with the work of the Odessa diocesan administration, the activities of the diocesan council and pension committee, and told them about the parish life of the diocese. He mentioned that Odessa was twin-city to Marseilles.

After this visit the delegates toured the Dormition Monastery, got to know its day-to-day life, and looked round the summer residence of the Patriarch of Moscow and All Russia. On the eve of the Feast of St. George the Victorious, they attended All-Night Vigil in the monastery church which was conducted by the monks, teachers and students of the Odessa Theological Seminary in holy orders to the singing of the joint monastery and seminary choir.

After the evening service, the French delegation saw the film: "The 1971 Local Council of the Russian Orthodox Church" in the Assembly Hall of the seminary.

On the following day, the guests got acquainted with the parish life of the city, visited the Cathedral of the Dormition where they attended Liturgy, inspected the baptistery as well as the Holy Trinity Church of the Alexandrian Podvorye and other churches in Odessa.

After visiting the churches, the members of the delegation went to the Historical Museum of Local Lore where they heard a lecture on the history of the region and, in particular, stories of the exhibits on the defence of Odessa during the Great Patriotic War.

At 2 p. m. the delegation of the Protestant Federation of France was received at the Odessa Theological Se-

minary. The guests were shown the Church Archaeological Collection, library, auditorium and memorial room of His Holiness Patriarch Aleksiy. Then they met Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary, and the seminary teachers.

They also visited the community of Evangelical Christian Baptists in Odessa, where they were received by Presbyter V. E. Logvinenko and E. M. Ivanov who described the life of their community in the city and countryside. During evening prayers the guests addressed the congregation.

In the evening a farewell dinner was given in the guests' honour which was attended by Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary, and Archpriest Simeon Bozhok, the secretary of the Odessa diocesan board.

The delegation flew from Odessa to Leningrad. They were met at Pulkovo Airport by Archpriest Boris Glebov, Dean of the St. Nicholas and the Epiphany Cathedral and chairman of the Leningrad diocesan board. During their stay in Leningrad the guests became acquainted with the parish life of the Metropoly of Leningrad and Novgorod, the life and work of the Leningrad theological schools, the culture and social life of the city, and with its outstanding architectural monuments and art treasures. The guests visited the Peter and Paul Fortress and saw the magnificent cathedral there. They also visited the Leningrad Theological Academy and Seminary where they were received by the rector, Bishop Kirill of Vyborg, with whom they had a long conversation over tea in the bishop's chambers.

On Saturday evening, the delegation attended the divine service in the Holy Trinity Cathedral of the St. Aleksandr Nevsky Lavra and in the Cathedral of the Transfiguration; in the latter the dean, Archpriest Iakov Ilyich, greeted the guests and presented them to the congregation. In his reply, M. Jean Courvoisier expressed his joy at being given the opportunity to visit the Russian Orthodox Church.

The guests began May 9, Victory Day, by attending Divine Liturgy in

the Cathedral of St. Vladimir, and the Cathedral of St. Nicholas and the Epiphany and joined in prayer with the numerous Leningrad believers.

In the afternoon, the delegation of the Protestant Federation of France visited the Leningrad community of the All-Union Council of the Evangelical Christian Baptists and took part in the prayer meeting there. During the service all the members of the delegation spoke to the congregation in greeting and delivered homilies. After the prayer meeting, S. P. Fadyukhin, Senior Presbyter of the Leningrad community and member of the AUCECB Presidium, gave a dinner in honour of the guests.

On the same day the delegates visited the Orthodox country parish in the village of Lisy Nos near Leningrad, attended Vespers and then had tea in the house of the rector, Archpriest O. Bekarevich, who told them about the life of the parish.

The guests later thanked His Eminence Metropolitan Nikodim for organizing such an interesting programme during their stay in Leningrad which had given them an opportunity to become acquainted not only with parish life in the city but in the village as well.

In view of the fact that Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, was unable to receive the guests personally in Leningrad because of his synodal duties, Bishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary, gave a farewell dinner in honour of the guests on his behalf. It was attended by Archpriest Igor Ranne, the secretary of the Leningrad diocesan board and Archpriest Boris Glebov, Dean of the St. Nicholas and the Epiphany Cathedral.

Arriving in Moscow on Monday, May 10, the delegation of the Protestant Federation of France proceeded to the Trinity-St. Sergiy Lavra in Zagorsk where they became acquainted with the remarkable ecclesiastical monuments, visited the shrines of the Lavra and inspected the MTA Church Archaeological Collection. At the academy they were received later by Docent M. S.

Ivanov, the Acting Secretary of the MTA Council.

On the last day of their stay in Moscow, the members of the delegation went sightseeing in Red Square and the Kremlin and saw its ancient churches and magnificent icons.

The guests also visited the USSR Exhibition of Economic Achievements.

On May 11, Bishop Khrisostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, gave a farewell dinner in honour of the delegation of the Protestant Federation of France. It was attended by executives of the synodal departments, representatives of the Moscow clergy, and the leaders of the AUCECB communities in Moscow and Leningrad. I. I. Mikheyev, head of the international department, was present on behalf of the Council for Religious Affairs of the USSR Council of Ministers. The dinner passed in a warm and friendly atmosphere, Bishop Khrisostom and M. Jean Courvoisier, exchanged friendly speeches. The latter noted that the programme during the delegation's stay in the Soviet Union had enabled them to become widely acquainted with the life of Soviet people, to come closely into contact with them and their hopes, and to sense their desire to follow the way of peace.

In his speech Aleksei S. Buyevsky, Secretary of the Department of External Church Relations, noted that the contacts and numerous meetings in the World Council of Churches and the Conference of European Churches between the Russian Orthodox Church and the Protestant Federation of France, and the visits of individual members of the federation to the Soviet Union set an example of active cooperation, and testified to the fact that Christianity was a religion of active service to man, and this must encourage us to work together in a more active and closer way.

In the morning of May 12, the delegation of the Protestant Federation of France flew to Paris with the good wishes of those who saw them off at the airport.

Archpriest IAKOV ILYICH

Sessions of the WCC Agencies

The Core Group of the WCC Faith and Order Commission met on April 4-9, 1976 in the town of Aricia, near Rome. It discussed its plans in the light of the decisions of the 5th WCC General Assembly in Nairobi. The session took place at the invitation of the Secretariat for the Promotion of Christian Unity of the Roman Catholic Church, with the participation of Catholic theologians and the Secretariat's directors (Protopresbyter Vitaliy Borovoy, professor at the Moscow Theological Academy and a member of the Core Group of the commission, represented the Russian Orthodox Church).

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The Programme Guidelines Committee, elected by the 5th WCC General Assembly in Nairobi, met on May 9-13, 1976, in the ecumenical centre of Cartigny, near Geneva. The committee discussed the possibilities for coordinating the work and future programmes of all the WCC units and subunits in the light of the WCC's current financial position. The committee adopted appropriate recommendations for the basic groups of units and subunits and for the central WCC apparatus in Geneva. Protopresbyter Prof. Vitaliy Borovoy, a committee member, represented the Russian Orthodox Church at the session.

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The Core Group of the Churches' Commission on International Affairs (CCIA) of the WCC met on May 15-21, 1976, in the Bossey Ecumenical Institute near Geneva. Ambassador Olle Dahlén (Sweden), a group member, chaired the session. The participants discussed the immediate problems of the commission in the light of the present international situation. The draft programme of the CCIA for the post-assembly period was worked out. It gives priority to drawing the Churches' attention to the following problems: 1) international tension and political conflicts; 2) disarmament, the arms race and militarism; 3) human rights. In view of the recommendations of the 5th WCC General Assembly in Nairobi, the CCIA is preparing for a consultation on disarmament and related problems, particularly the influence of the arms race on developing countries. This consultation will be held in 1978.

The participants prepared personal suggestions for the election of commission members and

corresponding members and the leadership of the commission for the Geneva session of the WCC Central Committee in August.

A. S. Buyevsky, Secretary of the Department of External Church Relations of the Moscow Patriarchate and a member of the group, participated in the session of the Core Group.

The core of the youth group, established at the 5th WCC Assembly in Nairobi for the WCC Programme Unit III "Education and Renewal", met on May 16-21 in the ecumenical centre of Cartigny near Geneva. The participants discussed the organization, programmes, and other questions pertaining to the future activities of the youth group and prepared appropriate proposals for the Geneva session of the WCC Central Committee in August.

Nikolai Teteryatnikov, a student at the Leningrad Theological Academy, took part in this session.

ECUMENICAL CHRONICLE

An ecumenical service led by Probst Viktor Ozolin, the vicar of the Archbishop of the Evangelical Lutheran Church in Latvia, took place on Victory Day, May 9, 1976, in the Lutheran Church of St. Paul in Riga. The Rev. A. P. Vaskis of the Riga community of the All-Union Council of Evangelical Christian Baptists, Lutheran pastors of Riga churches, Bishop Valerian Zondaks of the Riga See (Roman Catholic Church), and L. S. Mikhailov, Chairman of the Grebenschikovskaya Community of Old Believers in Riga, took part in the divine service. Archpriest Vladimir Dubakin represented the Russian Orthodox Church.

A multitude of the faithful filled the Church of St. Paul. A male choir of 40 voices from the archbishopric of the Evangelical Lutheran Church in Latvia sang at the service.

The Rev. Janis Kovals delivered the sermon and the Rev. Harald Kalnins read the prayers. Archpriest Vladimir Dubakin read a message of greetings from Archbishop Leonid of Riga and Latvia.

After the service a reception, which passed in an atmosphere of warmth and ecumenical fraternity, was held in the parish house of St. Paul's Church.

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A conference of secretaries of world confessions met in London on May 9-15. Bishop Makary of Uman, representative of the Russian Orthodox Church at the World Council of Churches in Geneva, participated in the conference.



St. John of Damascus: An Accurate Exposition of the Orthodox Faith

Our Lord Jesus Christ Himself testified that faith is essential to salvation. Sending His disciples out to preach He said: *He that believeth and is baptized shall be saved; but he that believeth not shall be damned* (Mk. 16. 16).

Only that faith which corresponds to Church Tradition leads to salvation, "for he who does not believe according to the teachings of the Catholic Church is not faithful".

A person's whole moral life depends on the quality of his faith. Life and faith have always been closely related.

The Christian strives for holiness because he believes in God, a Holy Being Who hates sin. The Christian is imbued with the idea of total forgiveness, for the Heavenly Father Himself, according to the teachings of Christ the Saviour, is merciful toward all men. Basically brotherhood and love among all peoples is nothing more than faith in the unity of the human race.

Without belief that Jesus Christ is our Redeemer there is no reason to believe in salvation. Therefore the Holy Fathers always fought for the purity of the dogmatic truths revealed by God Himself.

According to apostolic teachings, to love one's neighbour does not mean to look with indifference on his errors, but to turn him from error and thus save him from eternal death (Jas. 5. 19).

St. John of Damascus (675-749), one of the great teachers of the Christian Church, dedicated his whole life to the struggle for the purity of the Orthodox faith. When in the East such urgent questions arose concerning

which convictions, views and beliefs should be considered correct and which should be rejected, which teachings should be recognized as truly Orthodox and which false and heretical, diverging from the teachings of the Church, St. John wrote his remarkable book, "An Accurate Exposition of the Orthodox Faith".

In this book St. John of Damascus uses the extensive writings of the Holy Fathers to summarize eastern patristic theology, and systematizes it in correspondence with the spiritual needs of the times.

The grace-endowed flame of the works of the Holy Fathers was kindled in his soul as well, and so he set forth their teachings on the truths of the Christian faith as his personal conviction and his own creed.

"Of the Orthodox Faith" begins with the resolute affirmation that God cannot be known. "After the first and blessed Nature," says the Holy Father, "no one, not only among men but among supernatural powers, and even among the Cherubim and Seraphim, I say, no one ever came to know God without God revealing Himself" (p. 2).

Everything in this world was created by God Who is infinite, and it is natural that a creature conditioned by place and time can never comprehend His infinite nature. "It is impossible to say what God really is. Rather it would be more fitting to speak (of Him) through the distancing of everything. For He is not something that exists: not as something non-existent, but as something existing above all other forms of existence and above existence itself. For if knowledge revolves around that which exists, then that which transcends knowledge will in any case transcend reality as well. And that which transcends reality also transcends knowledge" (*ibid.*).

Citations are translations from the 1894 St. Petersburg Russian edition.

Although God is incomprehensible in His essence, this does not mean that He is inaccessible to human cognition. The knowledge that He exists is sown in us by God Himself in a natural manner (p. 2). True, our knowledge of God is relative; it is conditioned, on the one hand, by the indisputable existence of God—"That God truly exists is beyond doubt,"—and, on the other hand, by the fact that it is impossible to comprehend Him absolutely and to express this in words.

"Naturally, one who wishes to speak or hear of God must be clearly aware that just as things relating to doctrines concerning God and His Incarnation are not all ineffable, so, too, not everything can be expressed in words; not everything is beyond comprehension, but not everything is comprehensible to him; it is one thing to be able to know and another thing to be able to express it in words, just as it is one thing to speak and another to know" (p. 3).

Knowledge of God is communicated by the Creator Himself through natural and supernatural revelation, in so far as it is needed for salvation, and "therefore as the One Who knows all and attends to the needs of each He revealed that which we needed to know and was silent with regard to that which went beyond our powers and reason" (p. 2). Only God has an exhaustive and absolute knowledge of Himself, for He is Spirit and, in the words of the Apostle, *the Spirit searcheth all things, yea, the deep things of God* (1 Cor. 2. 10). For men it is enough to know what the Divine Revelation tells them about God. "It is impossible to say anything about God or to think anything contrary to what the Divine Will declares or what is said and revealed through the Divine Word in the Old and New Testaments" (p. 4).

Although God cannot be fully comprehended in His essence, nevertheless we can to some degree—*through a glass, darkly*, in the words of the Apostle—come to an approximate idea of His inner nature through the attributes by means of which He manifests Himself in the world. Being the Source of all that exists, God possesses the plenitude of the most perfect existence

and lacks nothing, and being the Cause of all He is not dependent on any cause; spatial and temporal categories cannot be applied to Him. Of all the names given to God the one that most accurately expresses the Divine Essence is *I AM*. St. John of Damascus says, "Of all the names ascribed to God, the primary one is *I AM*, just as He Himself answered Moses on the mountain, saying: *Thus shalt thou say unto the children of Israel, I AM hath sent me unto you*. For containing all things within Himself, He has being like a sea of essence—without boundary or limit" (p. 28).

By nature God is the purest Spirit and, therefore, "the Divine Nature permeates all things without confusedness... By simple vision it learns of all things, the present, the past and the future before their coming into being" (p. 42).

All that we say of God, ascribing human attributes to Him, should be understood symbolically, since "it has a very lofty meaning, for Divinity is simple and does not have form" (p. 30).

As an immaterial Spirit, God has neither form nor location, "for He Himself is His own location, filling all things and being above all things, and Himself containing all things" (p. 37).

All that is said of the oneness of God relates to His nature; however, being One in Substance, God is Trinity, but this does not mean polytheism: although God consists of Three Persons, there is still only One God. Although the Persons of the Holy Trinity differ hypostatically from one another and are distinctive, They are not opposed to each other for They have a single indivisible nature which They identically possess both as the Divine Tri-unity in His Oneness, and as each Hypostasis in His Being. Not only is the Son consubstantial with the Father, but the Holy Spirit is consubstantial with the Father and Son. The Three Hypostases do not possess Their nature jointly or in common. They do not possess Their nature each for Himself, but as One Nature for all: "We speak of the Father, Son and Holy Spirit not as three Gods, but rather as One God, the Holy Trinity" (p. 25).

God triumphs over individual isola-

tion and identifies Three in One. Each Person of the Holy Trinity has all the Divine Attributes. It is difficult for human reason to grasp this great mystery of the Holy Trinity.

"Each time that I think about One of the Hypostases," says St. John of Damascus, "I understand Him to be perfect God, perfect substance" (p. 35).

Each Hypostasis of the Holy Trinity has personal and intransient as well as common and essential properties which are deeply related to each other.

Each of the Three Hypostases comprises Oneness in Himself; One Nature in its characteristic form which, although distinguishing Him from the other Two Persons, at the same time creates an inseparable bond uniting the Three. "Ungeneration, generation and procession... these are the only properties which distinguish the Three Hypostases, which may be distinguished, not in essence, but by virtue of the distinctive property of each Hypostasis, for Father, Son and Holy Spirit are One in all ways excepting ungeneration, generation and procession".

The characteristic feature that distinguishes one Person of the Holy Trinity from another is their origin.

The Father is the principle of oneness in the Holy Trinity. God the Son and the Holy Spirit are united with God the Father through generation and procession. But the Persons and nature of the Holy Trinity are inconceivable separately. The Father, as the Source of all Divinity in the Trinity, the Source from which the Son and the Holy Spirit proceed, communicated His Nature to Them, which, however, remains one and indivisible.

The Father "derives His being from Himself, and that which He has, has no other source; on the contrary, He is Himself the beginning and the cause of all things". And so everything that the Son has "the Spirit has from the Father, even being itself..... When we see God as the First Cause, the One Principle... we see the One. But when we regard Those Who are Themselves the Godhead, the Persons Who proceed from the Primary Cause, that is, when we see the Hypostases of



the Son and the Spirit, then we worship Three".

For St. John of Damascus the bond between the Three Hypostases is established on the basis of the principle of the Father's authorship, as it is with the Cappadocians, with the only difference, however, that St. John makes it more concrete, not only with respect to the relation of each Hypostasis to the Father, but also in Their Triune

relationship: But it would be wrong to think that the Son and the Holy Spirit are lower than the Father—He is the Primary Cause only due to His hypostatic property.

If we say of the Father that He is the cause of the two other Hypostases, this does not imply a hierarchy, for it is unthinkable to apply earthly categories to the concept of God; in earthly terms the cause always precedes the effect; in God the cause, as the perfection of personal love, cannot produce effects that are less than perfect. The essential characteristic of the Son of God is generation, which distinguishes Him from the Father and the Holy Spirit.

"He is perfect and hypostatic, in all things equal to the Father, except ungeneratedness" (p. 19). The Holy Spirit is similarly equal in all things to the Father and the Son. "God... the Holy Spirit is a sanctifying power, hypostatic, proceeding from the Father... consubstantial with the Father and the Son" (p. 40). The Holy Spirit, like the Son, proceeds from the Father, but not from the Son, as the Roman Catholic Church teaches. St. John of Damascus teaches us that "we speak of the Holy Spirit as proceeding from the Father, and call Him the Father's Spirit. But we do not say that the Spirit proceeds from the Son" (p. 27).

Although Divine Revelation tells us that the Son and the Holy Spirit receive their being from the Father through generation and procession, the very image of generation and procession is an unfathomable mystery for us, for "it is impossible that among created things there could be found an image in all things alike and manifesting the same properties as the Holy Trinity" (p. 21).

God is love, and the creation of the world is an action of Divine Love, its self-revelation. God, being good, wanted something apart from Himself to take part in His goodness. "The Good is being," says St. John of Damascus, "and the Cause of being" (p. 34).

The creation of the visible and invisible world is not co-eternal with God, since "that which comes into being from a state of non-being cannot,

by nature, be co-eternal with something that has no beginning and always was" (p. 17). The Lord created the world literally "from nothing", through His own will. This truth is incomprehensible to the human mind and is taken on faith.

Therefore St. John of Damascus counterposes the act of creation to the generation of the Son.

The world is created in Time, but the thought of creation is inherent in God from Eternity. "God contemplated all things from Eternity before they came into being; and each thing receives its being," says St. John, "at a definite Time, in accordance with His combined thought and will, which includes predetermination, image and plan."

Creation is the common work of the Holy Trinity, but the Three Persons are the cause of created being in a different and at the same time unified way (Trinitarian antinomy).

The first created beings were angels, whom the Lord created "in the image of His incorporeal nature" (p. 45). Being incorporeal, they are indescribable; by the grace that God bestowed on them, they are above all other creatures and may gaze directly upon God.

Angels are endowed with a mind and with free will; they are immortal, but through grace rather than by nature. "Only God knows their substance" (*ibid.*).

As created beings they are limited "by Time and Place, if only in the spiritual sense" (p. 38). They cannot act in several places at once. The angels' freedom was granted by virtue of their self-determination in relation to God; furthermore a state of non-faith or ignorance was precluded for perfect spiritual beings: angels know God directly. Their designation is to love Him. To seek God is characteristic only of man. The Fall of the angels is equal to man's death. "One ought to know that what serves as death for men, the same serves as fall for the angels. After they fall, angels can no longer repent, just as a man cannot repent after death" (p. 51).

They are distinguished from each

other "by light and position". The higher angels communicate light and knowledge to the lower ones. "They abide in the heavens and have one function: to praise God and serve His Divine Will" (p. 48).

There are both good and evil angels, or demons. Being of one nature with the good angels, the latter voluntarily turned to evil. They have no power over anyone if God does not will it, as was the case with Job.

In creating a visible world God gave immediate being, not to the world itself, but only to a formless chaos of elements of being (Gen. 1. 1—2). But the omnipotence of Divine Creation communicated the immutable law of measured development to this chaos, and for that reason, as soon as chaos appeared, what God says was successively accomplished in it (Gen. 1. 3, 6-7, 9, 11, 14-15, 20, 24), that is, in the necessary processes of its mechanical creation nature gradually began to give form to those things that were pre-eternally conceived in the Divine Idea of the world (p. 51).

As the crown of creation in the visible world, man was created by a new Divine Act: man's flesh was created from the earth and an immortal soul and reason were breathed into him. According to St. John of Damascus, "body and soul were created at one and the same time" (p. 79). Thus man incorporated in himself the spiritual, invisible world and the material, visible world.

Having created man "by nature, sinless and in will, independent" (p. 81), the Lord granted him freedom to choose between good and evil. Man had the opportunity to succeed in doing good with the aid of grace, but he could also "find himself doing evil because he had free will. For virtue is not something done under compulsion" (p. 81).

Having created man in His image, the Lord made him a participant in Divine Grace, "allowing him to communicate with Himself" (p. 116). And if man had not broken the commandment given him by God, he would be a god himself, not in essence, but through grace; he would have attained

a state of holiness possible only for created creatures, and would have been like the angels, who, "after choosing virtue of their own free will, were capable, with the help of grace, to constantly abide in goodness" (p. 117).

But man failed to fulfil his high calling. By breaking God's commandment, he not only forfeited immortality and was made liable to corruption, but also brought disharmony into the entire world, so that to this day "all flesh groans, awaiting deliverance".

God constantly looks after the world, for He is the Source of all good things. His care and concern for the visible and invisible world is called Divine Providence. St. John of Damascus teaches: "Providence is the will of God, according to which all that exists is teleologically governed" (p. 111). The goal of Divine Providence is not to attain a peaceful, and serene life on earth, but to direct all toward eternal values, to life with God: "In His wisdom He looks after beings in the best way" (p. 112).

Divine Providence is most obviously manifested in man's salvation and regeneration. Adam did not fulfil his designation. He did not attain oneness with God and the deification of the created world. That which he could not accomplish in Paradise became impossible for him after the Fall. But the Divine Economy was not destroyed: the Second Adam, the Son of God Incarnate, the Second Person of the Holy Trinity, came to earth in order to save fallen man from the power of sin and its most terrible consequence, death. Made incarnate of the Most Holy Virgin Mary and the Holy Spirit, the Son of God, "being perfect God, becomes perfect Man, and the newest of all that is new is accomplished" (p. 121).

Being by nature perfect God, the Son of God becomes perfect Man. Both natures were united unchangeably and indivisibly in the God-Man. Therein lies the whole mystery of our salvation. If in Christ there is no unity of the personality, our nature is not accepted by God and the Incarnation is not a "physical restoration". If there is no true unity in Christ, then there is no possibility for man to unite with God, and the whole doctrine of salva-

tion loses its ontological foundation: we are, as before, separated from God, and the possibility of deification is excluded.

"Thus," says St. John of Damascus, "there is one Christ, perfect God and perfect Man... in the one Hypostasis of the Word" (p. 140).

Every man who wishes to partake of the redemptive fruits of Jesus Christ and to receive salvation must be baptized in the Name of the Holy Trinity. "Those who are not baptized in the Name of the Holy Trinity must be rebaptized," teaches St. John of Damascus (p. 208). Baptism in the Name of Christ alone is not true Baptism, for those who have not been taught the faith which has as its object the Father, the Son and the Holy Spirit cannot believe in Christ" (p. 209).

When a man is baptized he receives full remission of sins, but "the grace of the Spirit is communicated to him in proportion to his faith and preliminary cleansing" (p. 210).

As a creature consisting of two substances, body and soul, man also requires two kinds of food—material and spiritual. For spiritual food our Lord Jesus Christ gave us His own pure Body and Blood in the Sacrament of the Eucharist under the form of bread and wine.

"Bread and wine are used because God knows man's weakness, for in the majority of cases man turns away with vexation from that which he is unaccustomed to. Therefore God, with His usual condescension and through that which is close to nature accomplishes that which is higher than nature" (p. 222). We cannot comprehend how the bread and wine are transubstantiated into the Body and Blood of Christ. But we must approach the Chalice worthily and with faith, so that we may not be punished for partaking unworthily and in disbelief.

Through Holy Communion we are brought into the closest possible union with Christ and with each other, for "since we partake of One Bread we all

become the One Body of Christ and are all of One Blood and members of each other, constituting one body with Christ" (p. 225).

The basic source of spiritual strength which makes it possible for the Christian, despite the counter influence of evil, to perfect himself in righteousness, is faith in the resurrection of the dead and our future reward.

Man will rise with the same body he had in earthly life. "If death," says St. John, "is defined as the separation of body and soul, then resurrection, of course, is the rejoining of the soul and the body, the rising up of a living creature that has died" (p. 267). If there is no resurrection, then "there is no God and no Providence". In rising from the grave Christ Himself testified to the inevitability of the resurrection. The whole essence of Christianity can be reduced to the teaching of the Risen Christ.

How the dead will rise is something we do not know. But one thing is clear: nothing is impossible for God, for He is the Creator of all. "Thus we will rise, since the spirit will once again be united with the body, which will become immortal, and we will appear before the terrible judgement seat of Christ."

All that was known about the Christian faith for seven centuries, everything set down in the Word of God and interpreted by the Ecumenical and Local Councils and the great teachers of the Church, was gathered and systematized by St. John of Damascus and addressed to Christians who will find in his work the most valuable doctrinal guidance. It is an extraordinary phenomenon in the history of dogmatic theology. The complete faithfulness of St. John's theological system to the spirit of the Universal Church compels every true Christian wishing to grasp the great truths of Christianity to study "An Accurate Exposition of the Orthodox Faith".

Hieromonk FEOFAN ASHURKOV

St. John of Damascus on the Veneration of Icons

St. John was born in Damascus in about the year 680. From very early in his upbringing he was entrusted to a pious and educated monk by the name of Cosmas. In his maturity Cosmas's pupil had an excellent knowledge of rhetoric, dialectics, astronomy, physics, philosophy and music, and was especially proficient in Christian theology. Having as his mentor a monk who aspired towards high spiritual ideals, John was as successful in leading a virtuous life as he was in his scholarly pursuits. His main features were modesty, piety and benevolence. After the death of his father, an important official at the court of the Caliph, John assumed his father's post and was soon made governor of Damascus. The young governor was about 35 when Leo III, the Isaurian (717-741) succeeded to the throne of the Greek Empire and embarked on his persecution of Christians for the veneration of icons. After the Emperor's first order on the destruction of icons in 726, the Monk John sent his first homily in defence of the holy icons to the Patriarch and people of Constantinople. In it he proved the legitimacy of icon veneration and refuted all the objections levelled by the iconoclasts. Shortly afterwards this ardent defender of icons wrote a second and then a third "homily against those who censure the holy icons", which became weapons in the Christian struggle against the impious heresy. His homilies were avidly read in Constantinople and other places. They supported the weak in their Orthodox faith and confirmed the strong in their strength. Unable to act openly against the governor of Damascus, Emperor Leo III had to resort to subterfuge: he poured slander on his opponent, accusing him of treachery against the Caliph. Believing the Emperor's denunciation, the Caliph ordered that one of the innocent man's hands should be cut off.

After the severed hand had been returned to him, John took it away with him to his room, where he tearfully

prayed before the image of the Blessed Virgin. The suffering innocent fell asleep over his prayers. When he awoke, he found that he was fully healed. Hearing of the miraculous restoration of the severed hand, the Caliph implored him to remain at court, but John calmly decided to leave the city and to go to the Lavra of St. Sabas the Consecrated. There St. John of Damascus spent the rest of his days, departing this life in the Lavra.

The most prominent of all St. John's works are the "three homilies of defence against those who censure the holy icons and images" and his exposition of the Orthodox faith (*De Fide Orthodoxa*).

The most important sources used by the saint while studying the question of icons were the Old and New Testaments and vast patristic literature.

In ancient times, St. John tells us, God being incorporeal and uncircumscribed, was never depicted, since it is impossible to represent that which is immaterial, has no shape, is indescribable and is unencompassable.¹ Holy Scripture states categorically: *No man hath seen God at any time* (Jn. 1. 18) and *Thou canst not see my [God's] face*. (Exod. 33. 20). The Lord forbade the Hebrews to fashion any likeness of the Godhead, saying: *Thou shalt not make unto thee any graven image, or any likeness of any thing* (Exod. 20. 4). Consequently, the Apostle Paul also exclaims: ...as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device (Acts 17. 29). Much else was said in the Old Testament unto the fathers by the prophets, but God has in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds (Heb. 1. 1, 2).

Now that God was made flesh and dwelt among us, St. John continues, we are no longer in our infancy, since we have grown up, have been given by God the power of discrimination and know what can be depicted and what is indescribable (pp. 392, 350). Since

He Who was incorporeal, without form, quantity and magnitude, Who was incomparable owing to the superiority of His nature, Who existed in the image of God assumed the form of a servant and appeared to us in the flesh, we can portray Him and reproduce for contemplation Him Who has condescended to be seen. We can portray His ineffable descent, His birth from the Blessed Virgin, baptism in the Jordan, Transfiguration on Tabor, sufferings, death and miracles. We can depict the Cross of Salvation, the Sepulchre, the Resurrection and the Ascension both in words and in colours (pp. 350-351). St. John encourages us to confidently represent God the Invisible—not as an invisible being, but as one Who has made Himself visible for our sake by sharing in our flesh and blood. The visible flesh of God can be depicted because, if it is impossible to depict the soul, it is even more difficult in the case of God, Who gave the soul its immaterial quality (p. 349). *The invisible things of him [God] from the creation of the world are clearly seen* (Rom. 1. 20), for in all creatures we see images that give us a dim insight into Divine Revelation—when, for instance, we say that the Holy Trinity Without Beginning can be represented by the sun, light and the ray, or by the mind, the word and the spirit that is within us, or by the plant, the flower and the scent of the rose (p. 352).

By depicting God thus we are not making ourselves similar to the idolaters, for it is not the material symbol that we are worshipping, but the Creator, Who became corporeal for our sake and assumed our body in order that through it He might save mankind. We also venerate the material objects through which our salvation is effected—the blessed wood of the Cross, the Holy Gospel and, above all, the Most Pure Body and Precious Blood of Christ, which have grace-bestowing properties and Divine Power (p. 354).

If there are some who take the view that all that is necessary is reasonable unity with God, then, as the saint tells us, we must repudiate everything that is accomplished through matter—the Holy Sacraments, bread and wine, the image of the Cross, and so on, since

all this is material. In that case, we must either reject the veneration of everything or accept the veneration of icons, since Divine Grace is bestowed on material objects for the sake of the names depicted on them (p. 363). Just as we are afraid to touch red-hot iron, owing not to the nature of iron, but to the fire compounded with it, so we revere the flesh of God, not because of the nature of flesh, but because of the Hypostatic Godhead that was fused with it (p. 372). Echoing the words of St. Leontius, St. John of Damascus goes on to say that he does not venerate an icon of Christ because of the nature of the wood or the paint; he venerates the inanimate image of Christ with the intention of worshipping Christ Himself as God Incarnate through it (p. 423). We kiss an icon of the Blessed Virgin as the Mother of the Son of God, just as we kiss the icons of the saints as God's friends who fought against sin, imitated Christ by shedding their blood for Him and followed in His footsteps. Saints are venerated as those who were glorified by God and who became, with God's help, terrible to the Enemy, and benefactors to those advancing in the faith—but not as gods and benefactors themselves; rather they were the slaves and servants of God who were given boldness of spirit in return for their love of Him (p. 407). We gaze on the depiction of their exploits and sufferings so as to sanctify ourselves through them and to spur ourselves on the zealous emulation. For, as St. Basil makes clear, the honour that is given to the image is conveyed to the prototype (p. 367).

According to St. John, nothing can show more clearly than the icon that pictures replace books for the illiterate and constantly exhibit the honour of the saints, silently teaching those who contemplate them and sanctifying their gaze (p. 365).

Icons and their veneration are no new invention, but are an early Church Tradition. In order to prove this, St. John refers to a number of passages in Holy Scripture, one of which is the following. In St. Matthew's Gospel the Lord says: ...blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many

prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them (Mt. 13, 16, 17) (p. 383). The Holy Apostles saw the Lord face to face. Like the Holy Disciples, we, too, wish to see Christ. St. John goes on to say that our souls seem to be covered with a veil which prevents us from achieving purely mental imagination, without any bodily intermediary (p. 398).

In each of his three homilies, St. John gives a brief definition of a holy icon. In the second homily he says that an icon is a song of triumph, a revelation, a monument to those who distinguished themselves and were victorious, and a reminder of the disgrace of the vanquished and downcast demons (p. 379). It is a mirror and a hint, suited to the coarseness of our bodies, for, try as they may, our minds cannot rid themselves of the conditions of the corporeal (p. 375). Icons are the visible part of that which is invisible and has no form, but is depicted in bodily form for ease of comprehension, for even Holy Scripture assigns forms to God and to the angels (pp. 351-52).

If the goal of the holy icons is true and correct and they serve to glorify God and His saints, to be zealous in virtue, to avoid sin and to save souls, then they must be accepted and venerated as reflections, models for imitation, guides and books for the illiterate; they must be venerated, kissed and saluted with eyes, lips and heart as the likenesses of God Incarnate or His Mother or the holy partakers in Christ's suffering and glory, the conquerors and discomfitters of the devil and his demons (p. 378). If the shadows of the Apostles, their shawls and towels have warded off disease and put demons to flight, how can one possibly fail to glorify the images of the saints? (p. 359).

At the end of the third homily, St. John talks of icons and the ways of venerating them. An icon, or *typos* (i. e. the reflection of reality), is, he says, a likeness, a model and a depiction of something, showing what is depicted thereon. An icon does not completely resemble the prototype, i. e. that which is depicted, in everything, but an

icon is one thing and that which is depicted another; moreover, the difference between them is perfectly clear, although they both represent one and the same thing (p. 399). Any icon is a revelation and an indication of something that is hidden.

St. John of Damascus suggests five types of veneration. The first is through service, conducted in honour of God Who is One in nature.

The second is the reverence arising from awe and love with which we worship God for His natural glory.

The third is veneration of gratitude for the goodness shown to us, for everything that exists must thank God as the One Who gave being to all things.

The fourth type is the veneration to be shown when we are in need (of blessing) and in hope of beneficence, acknowledging that we can do nothing without Him.

The fifth, and final, type is veneration of repentance and confession, for in our sinfulness we need purification and forgiveness (p. 406).

Towards the end of each homily St. John not only cites passages from the works of the Holy Fathers on icons and the need to venerate them, but also recalls some of the miracles that God wrought by means of holy images (e. g. as related in Book VII of Evsevii Pamfil's *Tserkovnaya Istoryia*—Ecclesiastical History and the writings of St. Athanasius of Sinai).

People's scorn for icons is explained by St. John as being due to the devil's hatred of them. This hatred is illustrated by an account given in the "Spiritual Meadow" by St. Sophronius, the Patriarch of Jerusalem. On the Mount of Olives there once lived a hermit who was constantly assailed by the demon of lust. Once, when he was under particularly fierce attack, the starets asked the demon, "How much longer will you torment me?" The demon then appeared to him in visible form and said, "I will leave you in peace if you stop venerating that icon." The icon depicted the Mother of God bearing the Infant Christ. Whose example do those who hinder the veneration of icons follow, St. John asks, and whose tools are they? For the demon preferred that the

starets should stop venerating the icon rather than that he should sink into the filth of lust, since he knew that that sin was more grievous than the sin of lust (p. 399).

In defending the icon, St. John was championing, above all, the basis of Christian faith—the Incarnation of God—and, consequently, salvation and the very meaning of the Church's existence on earth. According to the teaching of the Church, the creation of a holy icon goes back to the very origins of Christianity and is an inalienable part of the truth revealed by God, since it is founded on the person of the God-Man Jesus Christ Himself. Consequently, holy images are part of the nature of Christianity: without the icon Christianity would cease to be Christianity.² It is inconceivable without the icon, which is the language of the Church, corresponding to the Gospel preaching of Christ the Saviour. The Holy Gospel summons us to live in Christ, but it is the icon that shows us this life. The icon is not simply engendered by Holy Scripture and the life of the Church; it serves them as a kind of supplement and merges into one with divine service, amplifying, clarifying and reinforcing its effect on the human soul (p. 8).³

L. A. Uspensky says that the unity between the liturgical word and the liturgical image is of vast significance because these two means of expression act as a kind of mutual check for one another, since they both have the same ecclesiastical and edifying effect (p. 225).

If God became man in order that man might be like God, the icon, in full accord with divine worship and theology, bears witness to the fruits of the Incarnation and to the sanctity and deification of man. It shows him in the fullness of his earthly nature, purified of sin and partaking of the life of God, testifies to the sanctification of the human body, and displays to the world the image of man, who is similar to God in grace. The icon outwardly ex-

presses the sanctity of the depicted saint, and this sanctity is apparent to bodily vision (pp. 246, 248). The function of the icon is to guide man's consciousness into the spiritual world so as to show it "mystic and supernatural insights", as Father Pavel Florensky puts it. Man's mind, feelings and his whole human nature must be directed towards the true goal, the goal of transfiguring nature.⁴

According to St. John of Damascus, those who refuse to venerate an icon also refuse to worship God's Son, Who is the living image and unchanging reflection of God the Invisible (p. 357)...

St. John's revealing words continue to resound throughout the Church. Be it known to every man, he says, that anyone who seeks to destroy the icons of Christ or His Mother, the Blessed Theotokos, or any of the saints is the enemy of Christ, the Holy Mother of God, and the saints, and is the defender of the devil and his demons (p. 379).

Father KONSTANTIN YUSHKOV

NOTE S

¹ *Svyatoi Ioann Damaskin. Tvoreniya—* St. John of Damascus. Works. Vol. 1, St. Petersburg, 1913, p. 354. Subsequent page references to this edition will be given in brackets.

² L. A. Uspensky, *Le sens des icôns*, Paris, 1957, p. 145.

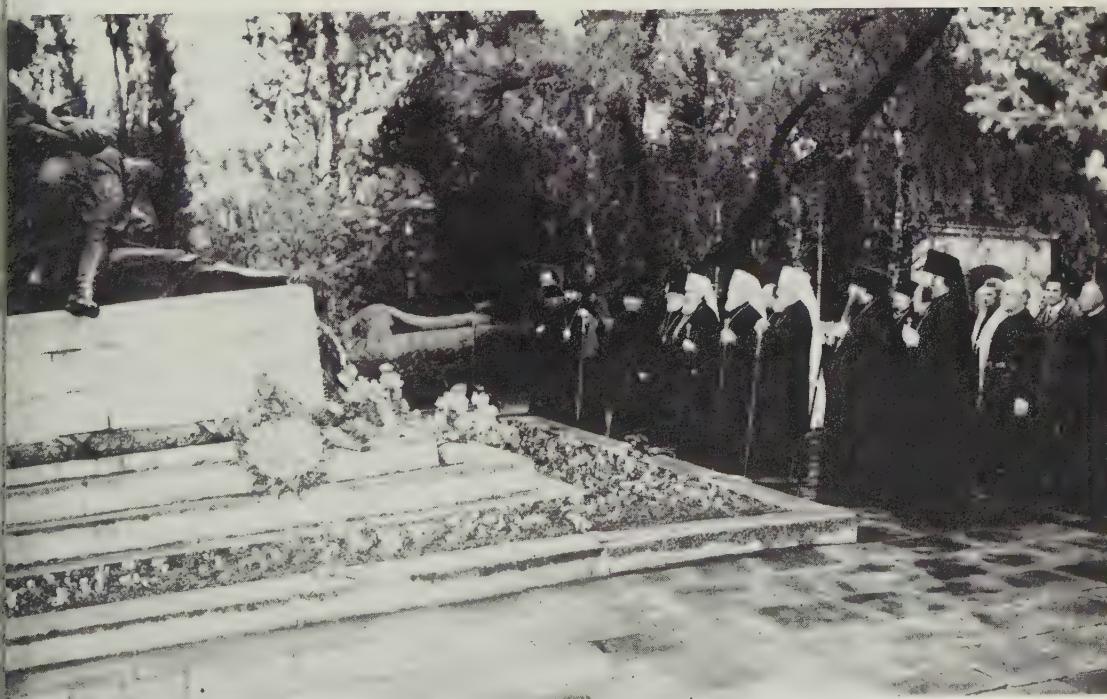
³ It should be pointed out that the icon can do things that words cannot. Firstly, it is a more direct means of expression; secondly, graphical communication is both broader and more laconic than verbal communication. Thus, in a condensed and direct form, the icon indicates that which is verbally expressed in a whole festal service.

⁴ Father Pavel Florensky, a fine connoisseur of ecclesiastical art, also says: "During the prayerful flowering of the great ascetics, icons were often not just the window through which the persons depicted could be seen, but also the door through which these persons entered the world of the senses. It was usually from icons that the saints descended whenever they appeared to supplicants" (P. A. Florensky, *Ikonostas, Bogoslovskie trudy*—Iconostasis, Theological Studies, No. 9, Moscow, 1972, p. 102).

THE 30TH ANNIVERSARY OF THE REUNION OF THE WEST-UKRAINIAN GREEK CATHOLICS
WITH THE RUSSIAN ORTHODOX MOTHER-CHURCH (May 16-18, 1976)



During Divine Liturgy in the Pochaev Lavra of the Dormition, May 18, 1976



Paying tribute to the soldiers killed in the Great Patriotic War at the monument "Motherland" erected in their honour on Glory Hill in Lvov, May 17, 1976



The Joint Meeting of the Presidium and Advisory Committee of the Conference of European Churches was held in Moscow from May 19 to 22, 1976. Above: At the audience given by His Holiness Patriarch Pimen of Moscow and All Russia. From left to right: The CEC General Secretary Dr. Glen G. Williams, His Holiness Patriarch Pimen, CEC President Andre Appel and CEC President Metropolitan Aleksiy of Tallin and Estonia. Below: Members of the Presidium and Advisory Committee in session

See p.p. 44-51



Custodian of Christian Enlightenment

Archbishop Amvrosiy of Kharkov, one of the leading hierarchs of the Russian Orthodox Church in the 19th century, passed away seventy-five years ago this September.

Archbishop Amvrosiy (Aleksei Osipovich Klyucharev) was born on March 18, 1820, into the family of a priest, Osip Petrovich Klyucharev. The Klyucharev family was well known in the city of Aleksandrov (Vladimir Gubernia) and beyond. For close to two centuries successive generations of the family had served as priests there. Aleksei Klyucharev's father, a zealous priest, was equally well respected by both the clergy and the laity.

The Most Reverend Amvrosiy received his earliest training at home under the guidance of his parents, who prepared him for enrolment in a theological school. The ten-year-old boy entered the Pereslavl Theological School, which he finished with honours in 1834, the second best in his class. The next step in his religious education was the Vifania Theological Seminary, founded by Metropolitan Platon of Moscow. Aleksei Klyucharev studied here for six years (1834-1840); he displayed exceptional ability, was diligent and "very well-behaved". He graduated from the Vifania Seminary among the top two in his class and as one of the best graduates was sent to the Moscow Theological Academy to continue his theological education.

This was the period of the academy's lowering. The head of the academy and many of its professors were people who gained renown in the history of Russian Orthodoxy. The rector was Archimandrite Filaret Gumilevsky¹, a well-known scholar and specialist in dogmatic theology and ecclesiastical history; the assistant rector, and later rector by the time Klyucharev graduated from the academy, was Archimandrite Evseyev Orlinsky², the eminent theologian and preacher; the leading professors and theologians at the academy were A. V. Gorsky, P. S. Delitsyn, E. V. Amfiteatrov, and I. N. Anichkov.



We should note especially F. A. Golubitsky, who exercised a profoundly beneficial influence on Klyucharev. Among the latter's friends at the academy were Sergei Lyapidevsky³, Sergei Smirnov⁴, Dimitriy Kastalsky⁵ and Stefan Zernov⁶.

All his life Archbishop Amvrosiy carried a feeling of the profoundest respect for his mentors. The Moscow Academy was dear to his heart. "He loved the academy. He venerated the memory of his former professors. He deemed the academic system of his day irreproachable and the most rational means of bringing up the country's youth. Filaret's spirit reigned supreme and his great wisdom guided the academy. No word of condemnation for the academic system of his time ever escaped the lips of Archbishop Amvrosiy. Above all he loved the simple, sincere relations between professors and students"⁷ (p. 22).

Upon graduating from the Moscow Academy, Klyucharev, as one of the first to hold a magister's degree⁸, was appointed to the Vifania Theological Seminary as a teacher of logic, psycho-

logy and Latin. In 1845, when his master's degree in theology was confirmed, he was made a professor. In 1847, he was given the responsibility of teaching patristics. His stay at Vifania Seminary was relatively brief (1844-1848), but he was known as an outstanding teacher and a talented preacher. He was able to set forth complex scholarly problems with extraordinary clarity, and his lectures were lively and interesting.

On October 23, 1848, Father Aleksiy Klyucharev was made a staff member of the Convent of the Nativity in Moscow. Early in 1849, Metropolitan Filaret appointed him Rector of the Church of the Kazan Icon of the Mother of God at Kaluga Gates, where he served for almost thirty years.

The God-inspired pastor was the moral centre of his flock, uniting them in a spiritual brotherhood⁹ (p. 401). He was known to many circles of Moscow society as a gifted, profound thinker and preacher, a confessor, religious teacher, and spiritual mentor. As Professor I. N. Korsunsky of the Moscow Theological Academy wrote, "He won the name of the Zamoskvorechie Chrysostom"¹⁰ (p. 41).

The secular press paid fitting tribute to Klyucharev's scholarship and erudition. Pages of *Moskovskie Vedomosti* were placed at his disposal. His sermons were printed in the magazine *Domashnyaya Beseda* and in other secular periodicals. We can judge his popularity as a preacher and journalist from a review in *Domashnyaya Beseda* (1872): "Domashnyaya Beseda was not eager to print sermons and teachings and we did so rarely," wrote Editor Viktor Ivanovich Askochensky, "but everything that leaves the lips and pen of the distinguished Moscow preacher, Archpriest A. O. Klyucharev, seems to ask to be disseminated as widely as possible. He is one of the most worthy labourers in Christ's vineyard, and he prays to the Lord God to send more to the modern world"¹⁰ (p. 4).

While serving his parish, Father Aleksiy organized the publication of a socio-religious magazine, *Dushepoleznoe chtenie*. From 1860 to 1866 he served as publisher and editor. The articles in *Dushepoleznoe chtenie* were distin-

guished for their vitality, modern views and skilled presentation of current issues; the magazine was deservedly popular among those who liked to read religio-ethical articles. "With the advent of this magazine, Father Klyucharev's name has become even more renowned; all lovers of theological enlightenment can now become acquainted with the ideas and writings of this remarkable ecclesiastical leader thanks to this magazine. His theological, scholarly view give Father Aleksiy the image of an inspired sage, combining the strictness of true Orthodoxy with a sincere respect for science; religious fervour with the precision of scientific thought; great erudition with a profound critical insight"⁹ (p. 403).

Metropolitan Filaret highly valued Aleksiy Klyucharev's talents and labours. Later Father Klyucharev wrote: "For almost forty years I have observed the great archpastor with deep veneration. To the day of his death I saw only charity, trust and sincerity in him occasioned by his position and character"¹¹ (pp. 396, 400). Under his successor, Metropolitan Innokentiy Veniaminov, Archpriest Klyucharev became one of the closest co-workers of the Moscow hierarch in his administration of the diocese¹² (pp. 518-519).

Metropolitan Innokentiy confirmed him as a member and chief clerk of the Orthodox Missionary Society (1870) and subsequently as Chairman of the Committee for the Organization of the Moscow Diocesan School of Icon-Painting (1871). Later (1873) he was elected chairman of the council and supervisor of the school. In 1874, Archpriest Aleksiy Klyucharev was appointed Chairman of the Committee for the Establishment of a Special Fund for the Theological Schools of the Moscow Diocese⁹ (p. 403). On November 7, 1877, upon the advice of Metropolitan Filaret and Innokentiy, Father Aleksiy took his vows under the name Amvrosii in honour of St. Ambrose, Bishop of Milan, and on November 8 was raised to the rank of Archimandrite and appointed Father Superior of the Moscow Monastery of the Epiphany¹¹ (p. 4).

Two months later, on January 15, 1878, in St. Petersburg, an assembly on

Russian hierarchs headed by Metropolitans: Isidor of Novgorod and St. Petersburg, Filofei of Kiev and Galich, Innocentiy of Moscow, as well as Archishops: Makariy of Lithuania, and Leontiy of Warsaw, and other bishops. Archimandrite Amvrosiy was consecrated Bishop of Mozhaisk, Vicar of Moscow Diocese¹⁰ (p. 20).

A far wider field of action now opened before His Grace Bishop Amvrosiy. Following the death of Metropolitan Innocentiy (1879) and until the newly appointed Metropolitan Makariy Bulgakov arrived in Moscow, Bishop Amvrosiy administered the Moscow Diocese. He remained the Senior Vicar of Moscow until Metropolitan Makariy Bulgakov passed away in 1882. Later he was appointed to the independent see of Kharkov¹² (p. 521).

The capital was sorry to part with His Grace Bishop Amvrosiy. Professor I. N. Korsunsky wrote that "the farewells showed how Moscow understood and treasured this energetic clergyman, social leader and talented preacher..."¹⁰ (p. 23).

On October 26, 1882, Bishop Amvrosiy celebrated Liturgy at the Monastery of the Epiphany for the last time and preached his farewell sermon on the theme: *Peace I leave with you, my peace give unto you...*⁷ (p. 129).

A second collection of selected sermons sums up his Moscow period. The arrival of Bishop Amvrosiy in Kharkov (October 30, 1882) turned into a major Church festival, in which Kharkov's clergy all took part, led by His Grace Bishop Veniamin, Vicar of Kharkov Diocese, the staff of the theological schools, and the members of the consistory, as well as the people of Kharkov.

His Grace acceded to the Kharkov see at the age of sixty-eight, but he was still full of spiritual energy. "The sermons of his Kharkov period," writes one of his biographers, "treat new themes in comparison to the previous ones, but are just as important and profoundly instructive for modern society. He also touches the most vital strings of social life and those spiritual traits and features of modern society that are so subtle as to elude the ordinary man"¹⁰ (pp. 44-45).

In his new position, His Grace began diverse socio-ecclesiastical activities in administering the diocese: he reverently conducted divine services, preached the Word of God, and standardized the church singing, basing it on the Moscow tradition and the "Moscow Diocese's church singing".

His Grace founded a theologicophilosophical magazine in Kharkov, *Vera i razum* (1884) and the former *Eparkhialnye vedomosti* were replaced by *Lis-tok dlya Kharkovskoi eparkhii*.

Distinguished professors from theological academies and universities contributed to the journal, including V. D. Kudryavtsev-Platonov, P. I. Linnitsky, I. N. Korsunsky, V. P. Buzeskul, V. K. Nadler, I. V. Platonov, A. N. Khainatsky, M. A. Ostromov, and A. S. Lebedev⁷ (p. 195).

On Bishop Amvrosiy's initiative special talks were held on Sundays apart from services in Kharkov. He established the Missionary Council with permission from the Holy Synod to fight schisms and sectisms.

In 1886, Bishop Amvrosiy was elevated to the dignity of archbishop⁹ (p. 405).

On November 17, 1898, the clergy of Kharkov Diocese, and representatives of the government, secular organizations and various institutions of the estates, as well as the rector and professors from the university and the people duly marked the 50th anniversary of the distinguished hierarch's service in the Church.

Congratulatory telegrams arrived from all corners of Russia, above all from members of the Holy Synod, the many hierarchs of the Russian Orthodox Church, the Moscow Theological Academy, and from leading ecclesiastical figures, professors and scholars of Russia; the messages acknowledged the services performed by Archbishop Amvrosiy and the significance of his works for the Russian Church and society¹⁴ (pp. 13-86).

On March 18, 1900, His Grace Archbishop Amvrosiy reached his eightieth year. He observed his birthday modestly with his closest friends, but leading public figures responded warmly to the occasion and dedicated many articles to their beloved pastor.

In the last days of his life, the hierarch frequently repeated the words of St. John Chrysostom: "Praise God for all things"¹⁵ (p. 325).

The first year of the new century was the great orator's last year of life.

On the morning of September 1, 1901, His Grace felt indisposed and sent for the confessor who administered the Holy Sacrament to him. The physicians present diagnosed a brain haemorrhage. That evening, Holy Unction was administered to him by Bishop Innokenti, Vicar of Kharkov Diocese.

His Grace passed away on September 3⁷ (p. 348).

The funeral service for the departed hierarch was conducted on September 7 by Metropolitan Vladimir of Moscow and Kolonna and Bishop Innokenti of Sumy, assisted by many members of the clergy in the cathedral of Kharkov.

No sooner had the inspired preacher's lips closed for eternity, then the people responded to his blissful death with words acknowledging his great services to the Russian Orthodox Church, the Motherland and the people.

The Moscow Theological Academy called him a great hierarch of the Russian Church⁹ (p. 432). The Kiev Theological Academy honoured him as a "renowned hierarch of the Russian Church, a wise teacher, and a guardian of Orthodoxy"⁹ (p. 433). The Kazan Theological Academy "lamented the sad loss of a great pillar of the Russian Church, a wise defender of the faith and piety, a true, talented servant of God's Word"⁹ (p. 433).

A. I. Vvedensky, a professor at the Moscow Theological Academy wrote an article in *Moskovskie vedomosti* dedicated to the memory of Archbishop Amvrosiy, calling the late hierarch "a custodian of Christian enlightenment"⁹ (p. 439), and the journal *Vera i razum*, which he founded, called him "a compendium of Christian philosophy which should be an inexhaustible spring of philosophical knowledge for every mind thirsting for Christian philosophy"⁹ (p. 440).

The newspaper *Yuzhniy krai* wrote: "The services of Archbishop Amvrosiy are great and will never be forgotten by the Kharkov Diocese, nor will they be forgotten by historians of the Russian

Church and Russian enlightenment. He was truly a luminary of the late 19th and early 20th century, a luminary not only of the mind, but of the Church and the faith"⁹ (pp. 441-442).

Speaking at the funeral of the archbishop, Archpriest Timofei Butkevich a professor at Kharkov University, characterized the Most Reverend Amvrosiy as follows: "All Russia listened to his voice. His sermons and speeches were read in the most distant corners of our great Motherland and not only by the Orthodox, but by those of other faiths as well"¹⁵ (p. 322).

The archbishop had the same view on the work of a preacher as his distinguished teacher, Metropolitan Filaret of Moscow¹⁶ (p. 5).

The major theme of the Most Reverend Amvrosiy's sermons is modern man in the totality of his God-given nature. "A religious sermon," he wrote, "should deal with living people, answer their questions, satisfy their needs, and sympathize with their joys and sorrows"¹⁰ (p. 46). His sermons always strove to depict things objectively and to make a calm, impartial evaluation of them. "The Most Reverend Amvrosiy's outlook on the world as an ecclesiastical orator," wrote one scholar of his sermons, "is extraordinarily original, particularly in comparison with the views of other preachers. His sermons have profound content and display great formal refinement, reflecting the preacher's personality, his vital, profound thoughts and his national consciousness. In this regard His Grace is a surprisingly typical pastor of the Church, true to the spirit of Orthodoxy and national character, loyal to his Motherland"¹⁶ (p. 4).

The Most Reverend Amvrosiy had keen understanding of psychology. The spirit of his sermons is psychological insight, while their content is moralistic and didactic. None of his sermons are purely dogmatic. "He gives preference to questions of Christian morality, both individual and social; and is a harsh critic of sins and transgressions in this respect from a Christian viewpoint"¹¹ (p. 9).

The Most Reverend Amvrosiy himself says: "From my own experience I know that dogmatic teachings can be inter-

reted to simple people if one takes a particular subject, one idea, explaining it by every means possible, by conclusions, supplements, examples, similes, and the like as did Bishop Tikhon of Voronezh, our only teacher of the people”⁷ (p. 53).

We must also mention the Most Reverend Amvrosiy’s works on asceticism. Judging by myself,” he used to say, I have concluded that feats of asceticism rouse the sleeping conscience and shame the lazy worldly man as well”⁷ (p. 72). He expressed his views on asceticism in a sermon written in 1869 and delivered in the Moscow Cathedral of the Dormition. Here he propounds Christian teachings on asceticism, refuting all the usual objections to it and pointing out its indispensable significance for the development of the peoples’ moral life. “As a manifestation of moral strength,” he writes, “asceticism exposes human weaknesses and faintheartedness through the example of ascetics whose great virtues reveal the lofty aspect of human nature and thus encourage emulation and imitation. There can be no doubt that a few true ascetics can refresh and renew the intellectual and moral life of many depraved people, and an increase in their number should be considered an influx of moral strength which makes great figures in every branch of life capable of restoring whole nations”¹⁷ (p. 69).

The Most Reverend Amvrosiy’s book, *The Living Word*, has become the bible of preachers. This remarkable, original homiletic study attempts to combine the theory and psychology of the sermon and the art of the homily.

The Living Word discusses the essence of the modern sermon, giving useful advice and instruction which deserve careful attention.

Archbishop Amvrosiy’s name will never die in the religious consciousness of the Russian people. It is our duty to study the archbishop’s works and to make them accessible to as many people as possible.

NOTES

¹ Died in the dignity of Archbishop of Chernigov in 1866.

² Later Archbishop of Mogilev.

³ Metropolitan of Moscow, died on February 1, 1898.

⁴ Later professor and rector of the Moscow Theological Academy (†1889).

⁵ Professor at the Kazan Theological Academy, died in the rank of archpriest in Moscow, 1892.

⁶ Subsequently a professor at the Moscow Theological Academy, died in the rank of archpriest in Moscow, 1886.

⁷ Butkevich, T. I., Archpriest. *Vysokopreosvyashchennyi Amvrosiy, arkhiereiskop Kharkovskiy. Biograficheskiy ocherk.* Kharkov, 1902.

⁸ His magister’s thesis was written on the theme “His Grace Tikhon I, Bishop of Voronezh and Elets”.

⁹ Bagrefsov, L. Poslednie dni zhizni Vysokopreosvyashchenneishego Amvrosiya, arkhiereiskaia Kharkovskogo i Akhtyrskogo, ego konchina, perenesenie tela iz Vsekhsvyatskogo v kharkovskiy kafedralnyi sobor, otpevanie ego i pogrebene. *Vera i razum*, No. 18. 1901.

¹⁰ Korsunsky, I. N. Professor at the Moscow Theological Academy. *Vysokopreosvyashchennyi Amvrosiy, arkhiereiskop Kharkovskiy. Po sluchayu 50-letnego yubileya ego svyashchenstva.* Moscow, 1899.

¹¹ Amvrosiy, Archbishop of Kharkov. *Vospomnaniya o prisnopamyatnom svyatielje Filarete, mitropolite Moskovskom. Pribavleniya k Tserkovnym vedomostyam*, No. 11, March, 1897.

¹² Mitisov, I. *Vysokopreosvyashchenneishiy Amvrosiy, arkhiereiskop Kharkovskiy i Akhtyrskiy. Pravoslavnyi sobesednik*, October, 1901.

¹³ Golubinsky, D., Professor. *Pamyati arkhiereiskaia Kharkovskogo Amvrosiya*, Moscow, 1902.

¹⁴ Pyatidesyatletniy yubilei Vysokopreosvyashchennego Amvrosiya, arkhiereiskaia Kharkovskogo i Akhtyrskogo. Kharkov, 1898.

¹⁵ Slovo pri pogrebennii Vysokopreosvyashchennego Amvrosiya, arkhiereiskaia Kharkovskogo i Akhtyrskogo, proiznesennoe v kharkovskom kafedralnom Uspenskom sobore 7 oktyabrya 1901 goda professorom bogosloviya protoiereem T. Butkevichem. *Vera i razum*, No. 17, 1901.

¹⁶ Korolkov, A. Svetilnik Tserkvi Kristovoi. *Pamyati Vysokopreosvyashchennego Amvrosiya, arkhiereiskaia Kharkovskogo. Strannik*, November, 1901, pp. 1-16; December, pp. 906-944.

¹⁷ Neskolko propovedei protoiereya A. Klyuchareva. Moscow, 1873.

Hegumen GEORGIY TERTYSHNIKOV

WORKS BY THE MOST REVEREND AMVROSIY In Separate Editions

(1) Slovo o sovremennoi propovedi, proiznesennoe 4 aprelya v moskovskom Uspenskom sobore protoiereem A. Klyucharevym. Moscow, 1872, 14 pp.

(2) Neskolko propovedei protoiereya Aleksiya Klyuchareva. Moscow, 1873, 231 pp.

(3) Slovo o pravah sovesti protoiereya Aleksiya Klyuchareva. Moscow, 1876, 12 pp.

(4) Moskovskaya tserkovnaya katedra. Propoved episkopa Amvrosiya. Moscow, 1879, 15 pp.

(5) Propovedi Amvrosiya, episkopa Dmitrovskogo, vikariya Moskovskogo, za poslednie gody ego sluzheniya v Moskve, 1873-1882. Moscow, 1883, 336 pp.

(6) Slovo Preosvyashchennogo Amvrosiya episkopa Kharkovskogo ob udovolstviyah. Kharkov, 1884, 12 pp.

(Continued on p. 80)

Preparation for Divine Liturgy

Divine Liturgy is the most sacred service of the Church; it was instituted by the Son of God Himself for the sake of man's sanctification. It is a service which elevates the mind to the cognition of the Divine Mysteries and unites the members of the Church Celestial and Terrestrial; a service in which, by partaking of the Holy Sacrament of Christ, Christians are united with the Lord Jesus Christ Himself and receive the mystic pledge and hope of eternal life in the Kingdom of Heaven.

Those who celebrate the Divine and Holy Sacrament of the Eucharist are bishops and priests; deacons assist and participate in the celebration.

Because of the majesty of Liturgy, the Orthodox Church is particularly strict in demanding that the celebrants properly prepare themselves for the celebration of this Sacrament.

Spiritually the celebrant must, above all, awaken in himself a prayerful mood before celebrating the Sacrament. Such a mood can be instilled by contemplating the awesomeness of the Divine Mysteries, the great spiritual benefit that comes from Communion, the great significance the offering of this Bloodless Sacrifice has for the members of the Church, both living and dead. Diligent prayer is of particular importance in this respect. For this reason celebrants are obliged to say special prayers established by the Church Rules before they celebrate Liturgy. Beginning in the evening the celebrant must officiate or attend Vespers and Compline, and must read the canons of the day. On Sunday eve—the Canon to the Most Sweet Jesus, the Moleben Canon to the Most Holy Theotokos or the Canon to the Most Holy Theotokos given in the Octoechos for Compline, and the Canon to the Guardian Angel. On Monday eve—the Canon to the Most Sweet Jesus, the Moleben Canon to the Most Holy Theotokos, and the Canon to the Heavenly Powers. On Tuesday eve—the Penitential Canon to our Lord Jesus, the Canon to the Most Holy Theotokos, the Canon to the Guardian Angel and to

St. John the Baptist. On Wednesday eve—the Canon to the Most Sweet Jesus, the Canon to the Hodegetria Mother of God, and the Canon to the Guardian Angel. On Thursday eve—the Penitential Canon to our Lord Jesus, the Moleben Canon to the Most Holy Theotokos, the Canon to the Guardian Angel, the Canon to the Holy Apostles, and the Canon to St. Nicholas. On Friday eve—the Canon to the Life-Giving Cross, the Moleben Canon to the Most Holy Theotokos, and the Canon to the Guardian Angel. On Saturday eve—the Canon to the Most Sweet Jesus, the Canon to the Most Holy Theotokos and the Akathistos (obligatory), the Canon to All the Saints and the Canon for the Dead.

In the morning the celebrant must either conduct or attend nocturns, Matins, the Hours and the Canon with Prayers for Holy Communion. Under no circumstances—even in concelebration—may a priest serve at Liturgy without preparation. If, for reasons beyond his control, the priest cannot fulfil the whole Rule, then he must do so after Liturgy, but the Prayers for Holy Communion must be read before Liturgy.

In fulfilling the Rule the priest must take special heed that the words and meaning of the prayers proceed from the heart, as if they were his own words, for the Rule is designed to evoke feelings of contrition, tender love and veneration. When preparing for the service the celebrant must not allow himself to be absent-minded, melancholy, despondent, distracted, or physically defiled, all of which are hindrances to celebration.

The physical demands made on the celebrant include correctness, tidiness and cleanliness. Moreover, if the celebrant is a married man he must refrain from sexual relations "a few days" before celebrating Liturgy and "on the day itself". On the day preceding the celebration the celebrant should eat and drink moderately, and then only until midnight, for then the new day begins, and, according to Church Rules (VI Ecumenical Council, 29 Carthage 50, 58) those who celebrate

BOOKS AND PUBLICATIONS

THE ORTHODOX CALENDAR FOR 1976

Published by the Warsaw Orthodox Metropoly
in Russian and Polish, 270 pp.

Besides the calendar proper, the official Calendar for 1976 of the Polish Autocephalous Orthodox Church contains much detailed information about its diocesan and administrative division, its houses of worship and its organs of ecclesiastical government.

At the present time the episcopate of the Polish Orthodox Church consists of four hierarchs, who go to make up the Episcopal Synod. The chairman of the Synod is the Head of the church, His Eminence Vasiliy Doroszkiewicz, metropolitan of Warsaw and All Poland, and the members are Archibishop Jerzy Koreninstow of Łódź and Poznań, Bishop Nikanor Nesluchowski of Białystok and Gdańsk, and Bishop Aleksander Jaroszczuk of Wrocław and Szczecin.

The Warsaw Metropoly has a Metropolitan council with ten members and two deputy members. The presidium of this Council consists of Archpriest Eugeniusz Pafiko, Archpriest Aleksander Stierowicz and, as secretary, Hegumen Szymon Romanczuk. The members of the ecclesiastical court are Archpriests Anatoliy Mackiewicz and Roman Leszczycyn. There is also a Metropolitan Missionary Committee, of which all the superintendent deans of the Metropoly are members and the chairman is His Eminence Metropolitan Vasiliy, and also an auditing committee, budget committee, a publishing committee, a committee for the education and training of clergymen, and a social security fund.

The Diocese of Warsaw and Bielsk (with its cathedral of St. Mary Magdalene, Equal to the Apostles, in Warsaw, Praga) contains seven deaneries in the Biała Podlaska deanery and in Lubel, the Zesów, the Bielsk Podlaski, the Hajnówka, Narew and Semiatyche ones. There are 109 churches in the diocese.

The seat of the bishop of the Diocese of Białystok and Gdańsk is the Cathedral of St. Nicho-

las the Miracle Worker. The diocese contains five deaneries: the Białystok, the Gdańsk, the Gródek, the Olsztyn and the Sokółka ones, and has 40 churches.

The seat of the bishop of the Diocese of Lódź and Poznań is the Cathedral of Sts. Peter and Paul. The diocese has three deaneries: the Zódź, the Kraków and Bydgoszcz, and has 15 churches.

The seat of the bishop of the diocese of Wrocław and Szczecin is the Cathedral of the Nativity of the Mother of God. The diocese has four deaneries: the Wrocław, the Zielona Góra, the Szczecin and Koszalin ones, and 39 churches.

There are also one monastery, that of St. Onuphrius in Jableczna, Lublin Region, whose superior is Archimandrite Sawa Hrycuniak, and one convent, that of Sts. Martha and Mary in Grabarka, Białystok Region, whose superior is Mother Barbara Grosser.

The clergy and auxiliary personnel of the Polish Orthodox Church receive their training at the Orthodox Seminary in Warsaw (of which the rector is Father Rócisław Kozłowski) and at the theology courses at the monastery in Jableczna (led by Archimandrite Sawa). Their theological higher education is received in the Orthodox department of the Christian Theological Academy (of which the rector is Prof. Archpriest Woldemar Gastpar, and the prorector was Prof. Archpriest Jerzy Klinger, who died earlier in 1976).

Of special interest is the list of local feasts supplied in the calendar. Celebrated with solemnity is the Feast of St. Onuphrius the Great, June 12 (25), the patronal feast of the Jableczna monastery, and on September 8 (21) that of the Kholm icon of the Mother of God, traditionally reputed to be the work of the Evangelist Luke, brought from Constantinople and presented to the town of Kholm by St. Vladimir, Equal to the Apostles. The feast of the especially revered icon of the Mother of God "Joy Unhoped-For", which is housed in the church at Hajnówka, is celebrated on the Sunday after the Commemora-

Divine Liturgy should have eaten or drunk nothing before the service.

An even greater barrier to the celebration of Liturgy is enmity or hatred in the part of the celebrant toward his neighbour. The Church Rules require that priests and deacons refrain from celebration until they have made their peace with those whom they have quarrelled with. If it is impossible to do so immediately the celebrant in his unorthodoxy should repent before God and then make up with his neighbour at the first opportunity. Any sin weighing on the conscience of the celebrant is an obstacle to the celebration of Li-

turgy. Therefore the one preparing to celebrate should clear his conscience through penitence and heartfelt sorrow. From time to time every celebrant, whether bishop, priest or deacon, should go to Confession.

If the celebrant happens to recall some sin after he has begun to celebrate Liturgy, he should feel great sorrow and firmly resolve to confess at the first opportunity.

Any Christian wishing to partake of the Body and Blood of Christ during Divine Liturgy should prepare himself in like fashion.

Archpriest ALEKSANDR SLOZHENIKIN

tion of the Death of St. John the Divine. There is another icon especially revered, that of St. Antoniy of the Caves in Rohaczy, of which the feast day is the same as that of the saint himself—July 10 (23). The Transfiguration of the Lord is considered the solemn patronal feast of the Convent of Sts. Martha and Mary in Grabarka.

The tables in the calendar are given both in the Old Style and in the New. The New Style calendar still retains the Old Style Easter cycle.

The calendar contains detailed liturgical instructions for each month. Further liturgical instructions moreover, are furnished for the New Style calendar.

There are also short notes on theology and ecclesiastical history.

There is also a note explaining the periods of time laid down by the Church in respect to the saying of memorial services for the dead, a symbolic expression of the different stages passed through by the soul on the way to judgement and of the Church's faith in the immortality of the soul, that the body will be resurrected from the grave and reunited with the soul at the General Resurrection.

In an article, "The Problem of the Turin Shroud", Archpriest Roścław Kozłowski (rector of the Orthodox seminary) points out that a miraculous impression of the Lord on the Holy Shroud is mentioned in the text of the Mozarabic rite (Toledo, Spain, 7th century). The Shroud of the Lord was among the sacred relics of Constantinople shown by the Byzantine Emperor Manuel Comnene to Amory, the King of Jerusalem, in 1171. Robert de Clary, chronicler of the Fourth Crusade (c. 1202), recounts that the Holy Shroud of Christ was exposed every Friday in the Blachernae Church of the Mother of God in Constantinople, and that "the Face of the Lord was clearly discernible" upon (p. 196). After the fall and sack of Constantinople in 1204 by the crusaders there is no further mention in Constantinople of this shroud, so deeply venerated. From 1355 it is mentioned in the West. Carbon analysis of the shroud housed at present in Turin has established that the imprint of a body on its fabric dates from the 1st century.

The calendar also contains an alphabetical list of saints' names, and is illustrated with photographs of Polish Orthodox shrines.

(Continued from p. 77)

(7) Rech Preosvyashchennogo Amvrosiya, episkopa Kharkovskogo, k studentam Kharkovskogo Tekhnologicheskogo instituta. Kharkov, 1885, 7 pp.

(8) Slovo Preosvyashchennogo Amvrosiya, arkhiereiskopa Kharkovskogo, o khristianskom progresse. Kharkov, 1890, 17 pp.

(9) Slovo Preosvyashchennogo Amvrosiya, arkhiereiskopa Kharkovskogo, po osvyashchenii khrama v Kharkovskoi tretei muzhskoi gimnazii. Ob uchastii miryan v dele tserkovnogo uchitelstva. Kharkov, 1893, 20 pp.

(10) Propovedi Preosvyashchennogo Amvrosiya, arkhiereiskopa Kharkovskogo, proiznesenne vo vremya sluzheniya ego v Kharkovskoi eparkhii, 1882-1894. S prilozheniyami. Kharkov, 1895, 672 pp.

(11) Amvrosiy, Archbishop of Kharkov. O delatelyakh na zhatve Bozhiei. Rech proiznesennaya v aktovom zale Kharkovskoi dukhovnoi seminarii 18 Marta 1901 g. Moscow, 1901, 32 pp.

(12) Archbishop Amvrosiy. Evangel'skoe povestvovanie ob istselení Gospodom desyati prokazhennykh. Kharkov, 1902, 27 pp.

(13) Archbishop Amvrosiy. Ob obyazannosti kazhdogo pravoslavnogo khristianina pouchatsya v slove Bozhiem. Kharkov, 1902, 51 pp.

(14) Polnoe sobranie propovedei Vysokopreobryashchenneishego arkhiereiskopa Amvrosiya byvshego Kharkovskogo. Vol. I, Kharkov, 1901, 205 pp.

(15) Polnoe sobranie propovedei Vysokopreobryashchenneishego arkhiereiskopa Amvrosiya byvshego Kharkovskogo. Supplement to Vol. Kharkov, 1902, 416 pp.

(16) Polnoe sobranie propovedei Vysokopreobryashchenneishego arkhiereiskopa Amvrosiya byvshego Kharkovskogo. With supplement Vol. II, Kharkov, 1902, 274 pp.

(17) Polnoe sobranie propovedei Vysokopreobryashchenneishego arkhiereiskopa Amvrosiya byvshego Kharkovskogo. With supplement Vol. III, Kharkov, 1902, 558 pp.

(18) Polnoe sobranie propovedei Vysokopreobryashchenneishego arkhiereiskopa Amvrosiya byvshego Kharkovskogo. With supplement Vol. IV, Kharkov, 1902, 371 pp.

(19) Polnoe sobranie propovedei Vysokopreobryashchenneishego arkhiereiskopa Amvrosiya byvshego Kharkovskogo. With supplement Vol. V (Supplementary). Kharkov, 1903, 494 pp.

(20) Archbishop Amvrosiy. *Zhivoe slovo*. Kharkov, 1892, 133 pp.

Errata "JMP", No. 7, 1976

Right column, 31st line from top, p. 8, read: His Holiness Catholicos-Patriarch
Right column, 7th line from top, p. 65, instead of humanity read: man
Left column, 15th line from top, p. 78, read: NIKA [Jesus Christ]



The Church of St. Nicholas the Miracle Worker in Vladivostok, (May, 1976)



Bishop Serapion of Irkutsk and Chita, administrator a. i. of the Khabarovsk Diocese, with clergymen after laying a wreath at the monument to the Russian sailors in Vladivostok,
May 8, 1976

